THE WESTMINSTER SHORTER CATECHISM

by S.K.Emurian

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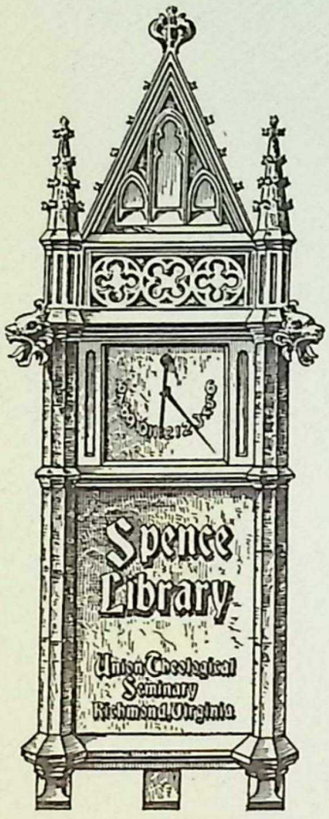
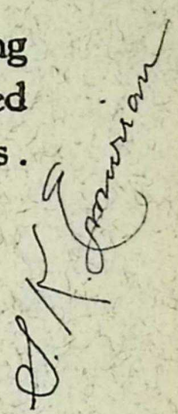


Presented by

Rev. S. K. Emurian

The Westminster Shorter Catechism

An Original Musical Setting
for Solo Voices, and Mixed
Quartet or Chorus.



BY

REV. S. K. EMURIAN

ARRANGED BY

HENRI EMURIAN

Price

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Foreword

THROUGH many centuries the Westminster Shorter Catechism has played an important part in the various branches of the Reformed Churches, producing sturdy, self-sacrificing, Christ-like character.

This musical setting of the Catechism is prepared with the earnest hope that it will lead all who are already familiar with its fundamental truths, into a deeper appreciation, and also interest and instruct many who are not as yet acquainted with it.

Special effort has been made to express these sublime truths in simple and tuneful music and yet retain the spirit of true and reverent worship.

This antiphonal arrangement of the Catechism will be found useful in the regular services of the Church; in the Church Schools; in the Young People's Societies; in the Summer Conferences; and in the Home Circle.

Acknowledgements are due to my son Henri Emurian, Minister of Music, First U. P. Church, Northside, Pittsburgh, Pa., for valuable assistance in re-arranging many parts; to Rev. Ernest Trice Thompson, D.D., Litt.D., Professor of Church History, Union Seminary, Richmond, Va., for a concise history of the Catechism; and to my friend Rev. Henry W. McLaughlin, D.D., Secretary of Country Church and Sunday School Extension, for continued encouragement.

May the singing of these great and living truths echo and re-echo in our hearts and lives, thus enriching and deepening the Spiritual life of our beloved Church.

Norfolk, Virginia
February, 1936

S. K. EMURIAN.

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VI
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E55

A Concise History of the Shorter Catechism

On June 12, 1643, in the reign of Charles I, an ordinance of Parliament was issued, calling an assembly of divines to meet at Westminster on the first day of the following month. The object of the assembly was declared to be "to settle the government and liturgy of the Church of England, and for the vindicating and clearing of the doctrine of the said church from false aspersions and vituperations, as should be agreeable to the Word of God, and most apt to procure the peace of the church at home and bring it unto near accord with the Church of Scotland and other Reformed Churches abroad."

The "Westminster Assembly" thus convened contained a few Congregationalists and Episcopalians, but its overwhelming majority were Presbyterian Puritans. Six Scotch commissioners without vote, but with much influence, also sat in the Assembly. One of the best informed German historians says of this Assembly: "A more zealous, intelligent and learned body of divines seldom ever met in Christendom." Philip Schaff says its activities "form the most important chapter in the ecclesiastical history of England during the 17th century. Whether we look at the extent or ability of its labors, or its influence upon future generations, it stands first among Protestant councils."

The Assembly presented to Parliament a Directory of Worship and a thoroughly Presbyterian system of church government in 1644. Its famous confession of faith was laid before Parliament late in 1646. The next year the Assembly completed two catechisms, a Larger for pulpit exposition and a Shorter for the training of Children. Both were approved by the English Parliament in 1648.

The Westminster Confession of Faith and the Longer and Shorter Catechisms by common consent present the clearest, strongest, most logical and most careful symbolical statement of the Calvinistic scheme of Christian doctrine. Most popular of the three doctrinal statements, and most influential has been the Shorter Catechism, which for brevity, clarity of thought and logical completeness stands unsurpassed.

The influence of the Shorter Catechism has been particularly great in Scotland. Approved by the General Assembly of the Presbyterian Church in that land in 1648, it has been, according to Innes, "for many generations, the real creed of Scotland so far as the masses of the people are concerned." Taught in the public schools, its logic and devotion have entered into the very fibre of the race. It has occupied the same position, and wielded a similar influence among the Scotch-Irish, the staunch, sinewy Presbyterians of the North of Ireland.

With the Puritan emigration from England and the Presbyterian emigration from Scotland and North Ireland, the Westminster standards were planted on the virgin soil

of America. The Confession of Faith was adopted 'for substance of doctrine' by the Congregationalists of Massachusetts in 1648 and those of Connecticut in 1708. The Shorter Catechism was used as a text book in the New England schools.

In 1693 a catechism was prepared by Baptists in London, which was taken in large measure from the Westminster Shorter Catechism, and which follows closely its order and method. It is the only Catechism which has found general acceptance among Baptists in England and America.

The various Presbyterian bodies of English and Scotch descent have all adopted and used the Westminster Standards, including the Catechism. Thus the mother Synod of Presbyterianism in America agreed in 1729 "that all the ministers of this Synod or that shall hereafter be admitted to this Synod, shall declare their agreement in and approbation of the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, as being, in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine, and do also adopt the said Confession and Catechisms as the confession of our faith." The Catechism has remained one of the doctrinal standards of most of these bodies till the present day.

The education of the children of the church centered about the Shorter Catechism till far into the 19th century. Ministers were expected to catechise the members of their congregation, adults as well as children and youth. With the coming of the Sunday School, and modern programs of religious education, the catechism has suffered increasing neglect, but in many parts of the church it is still regarded as a valuable part of the educational curriculum. Thus the Directory for Worship of the Presbyterian Church in the United States states that "the Bible, together with the catechisms, shall be the chief text books of the Church school, the center of every course of instruction."

Though the influence of the Catechism has been felt most deeply in English speaking lands, and especially among the Presbyterian churches of England, Scotland, Ireland, Canada, Australia and the United States, it has extended far beyond the borders of these lands. Translations have been made into Latin, Greek, Hebrew, Syriac, Arabic, Portugese, Welsh, as well as the more familiar tongues.

In these days when catechetical instruction has declined, it may be that this incomparable statement of Calvinistic doctrine will bear new fruit, through the musical setting so admirably arranged by Rev. S. K. Emurian. Through such a medium, devotion, instruction and aesthetic enjoyment may be combined to the edification of God's people and to the glory of His most Holy Name.

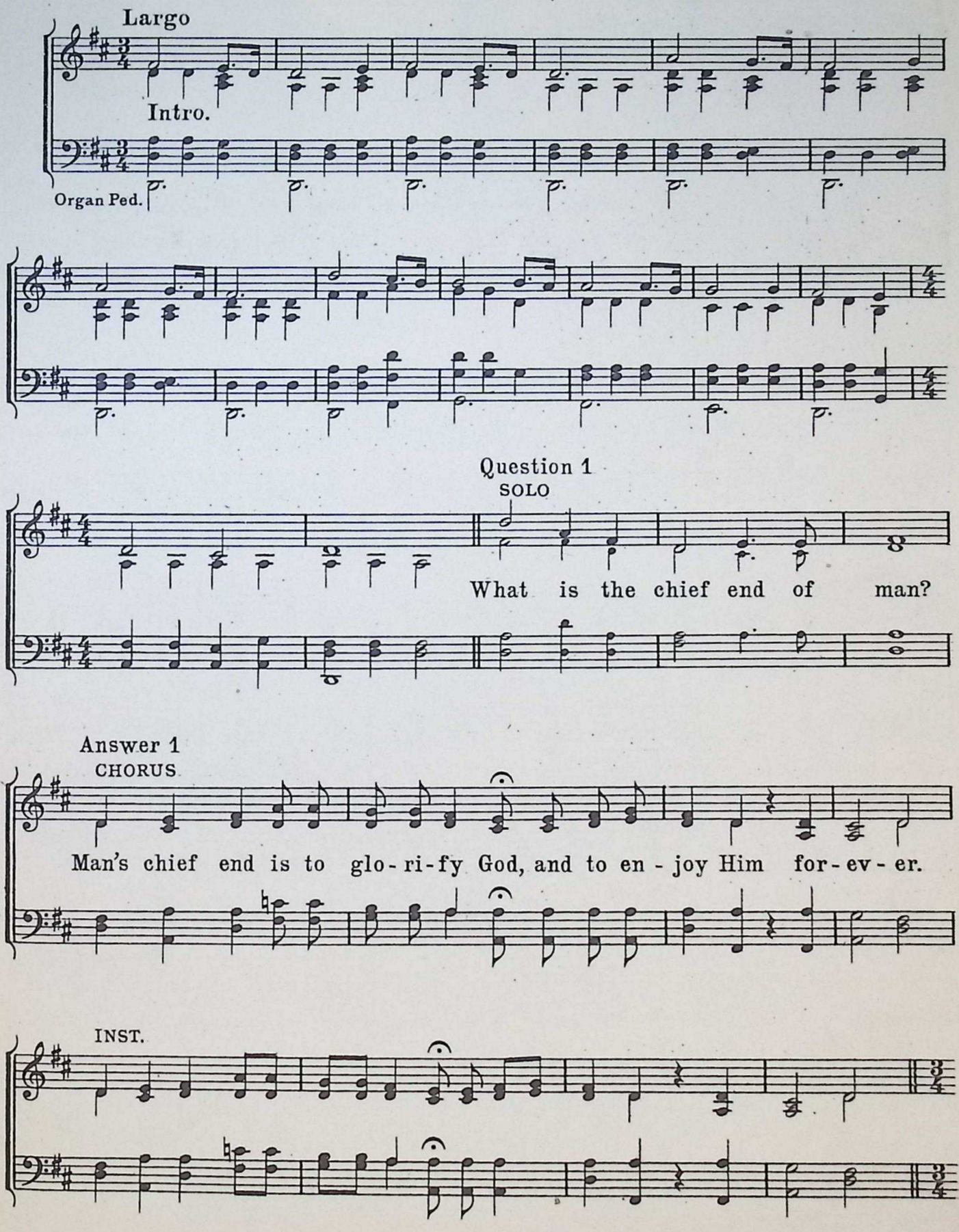
Ernest Trice Thompson.

Union Theological Seminary,
Richmond, Virginia.
February, 1936.

THE WESTMINSTER SHORTER CATECHISM
Part First

Arr. by HENRI EMURIAN

Rev. S. K. EMURIAN



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Q. 2.
DUET-SOPR. AND ALTO

What rule hath God giv'n to di - rect us how we may glo - ri -

A. 2.
CHORUS

fy and en - joy Him? The Word of God, the Word of God, which

is con - tained in the Script - ure of the Old and New

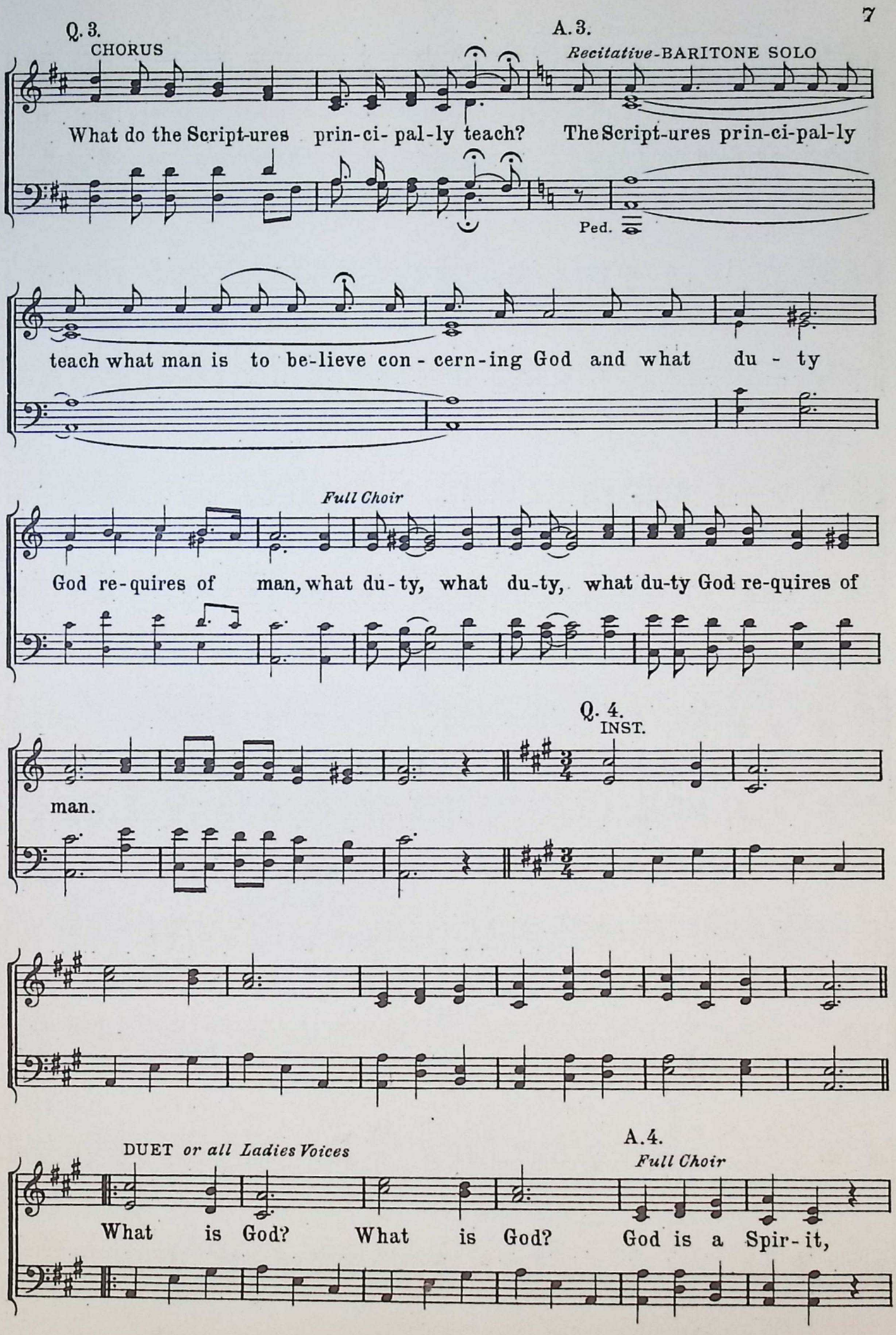
Ladies Voices

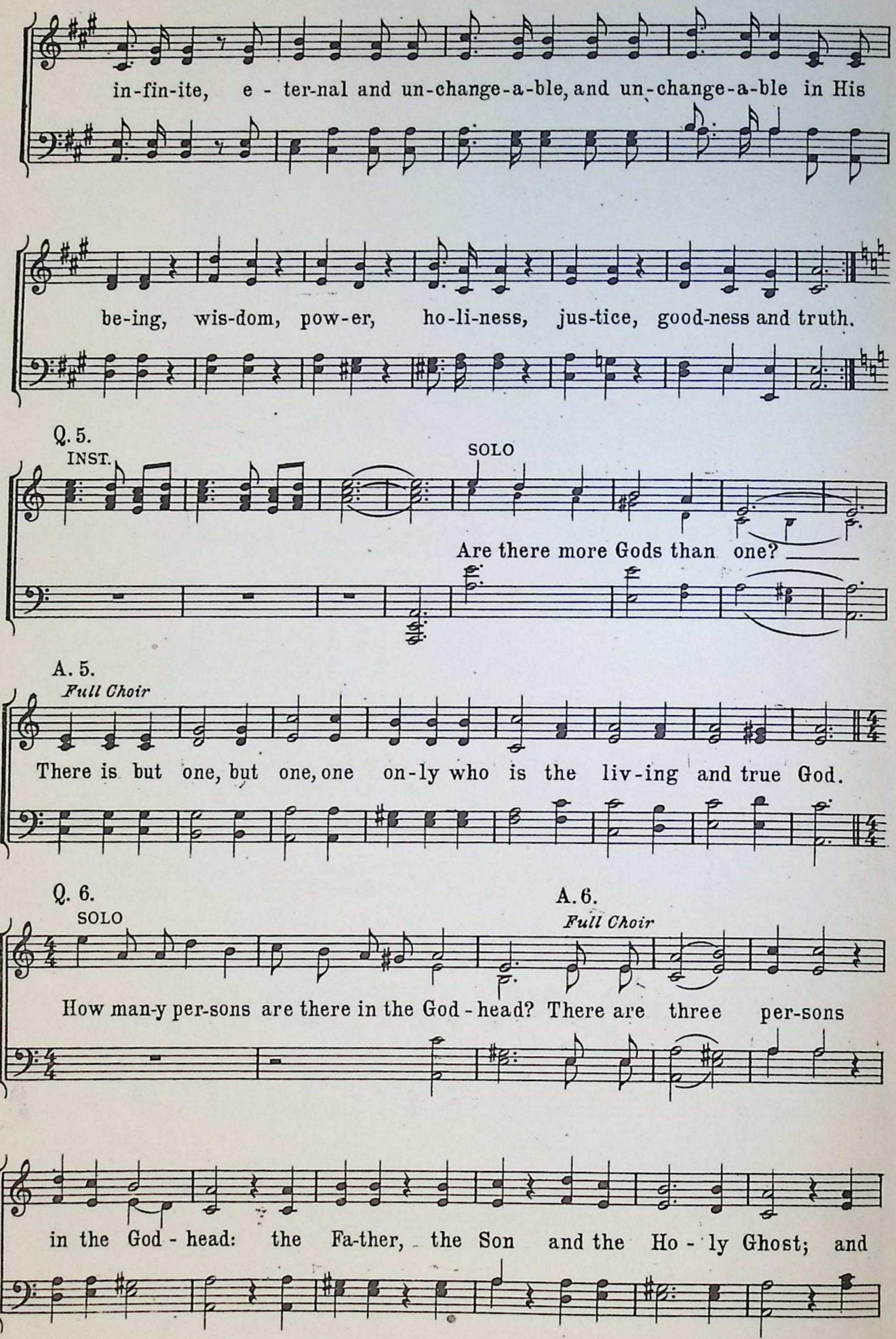
Test - ta-ments, is the on - ly rule,— is the on - ly rule to di -

All Voices

INST.

rect us how we may glo - ri - fy and en - joy— Him.


Q. 3.
CHORUS
A. 3.
Recitative-BARITONE SOLO
What do the Script-ures prin-ci- pal-ly teach? The Script-ures prin-ci-pal-ly
Ped.
teach what man is to be-lieve con - cern-ing God and what du - ty
Full Choir
God re-quires of man, what du-ty, what du-ty, what du-ty God re-quires of
Q. 4.
INST.
man.
DUET or all Ladies Voices
A. 4.
Full Choir
What is God? What is God? God is a Spir- it,


in-fin-ite, e - ter-nal and un-change-a-ble, and un-change-a-ble in His
be-ing, wis-dom, pow-er, ho-li-ness, jus-tice, good-ness and truth.
Q. 5.
INST.
SOLO
Are there more Gods than one?
A. 5.
Full Choir
There is but one, but one, one on-ly who is the liv-ing and true God.
Q. 6.
SOLO
How man-y per-sons are there in the God - head? There are three per-sons
A. 6.
Full Choir
in the God - head: the Fa-ther, the Son and the Ho - ly Ghost; and

these three are one God, and these three are one God, the same in sub-stance, the

INST.

same in sub-stance, e-qual in pow-er and glo-ry.

Q. 7. *Full Choir* *Ladies Voices*

What are the de-crees of God? What are the de-crees of

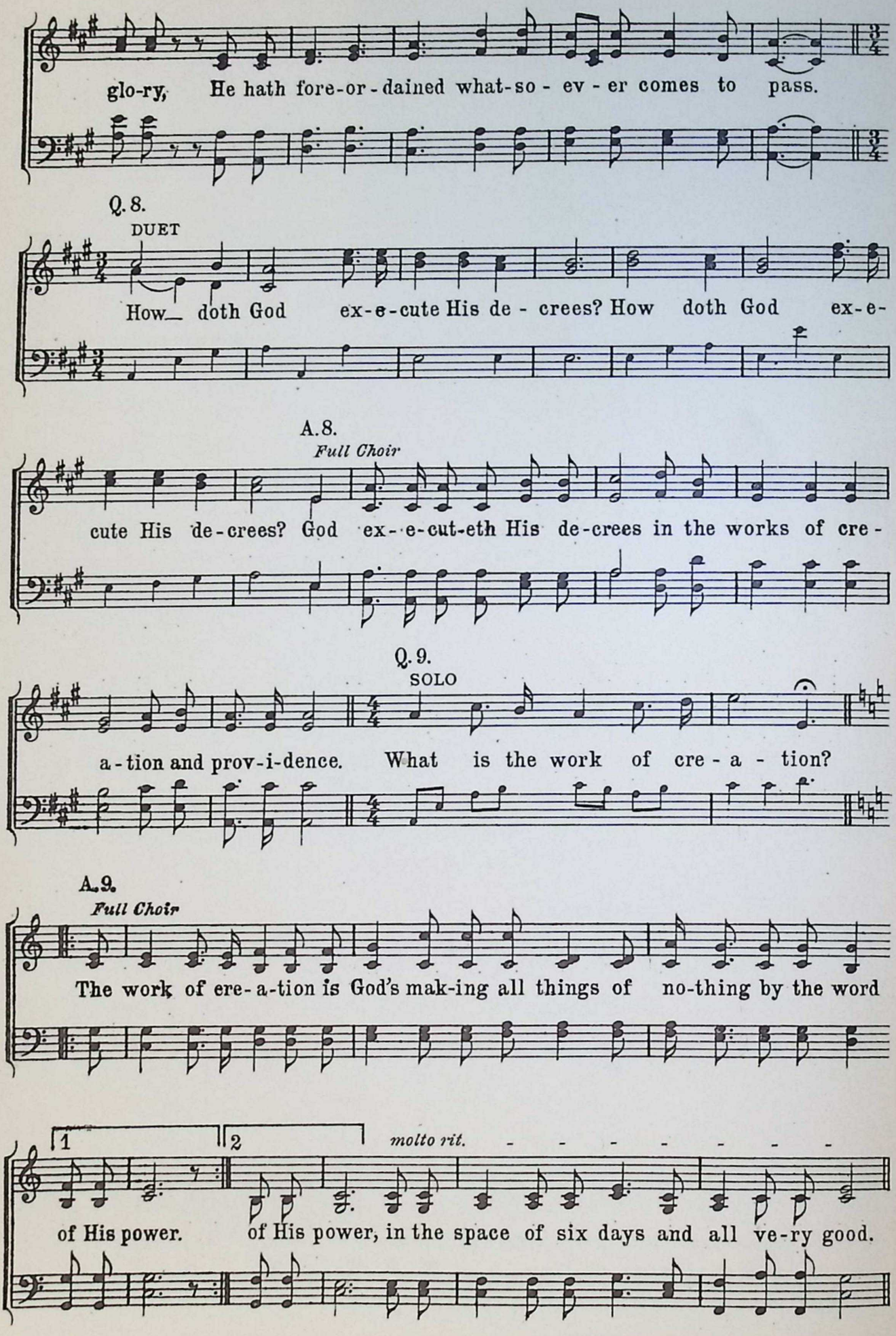
A. 7. INST.

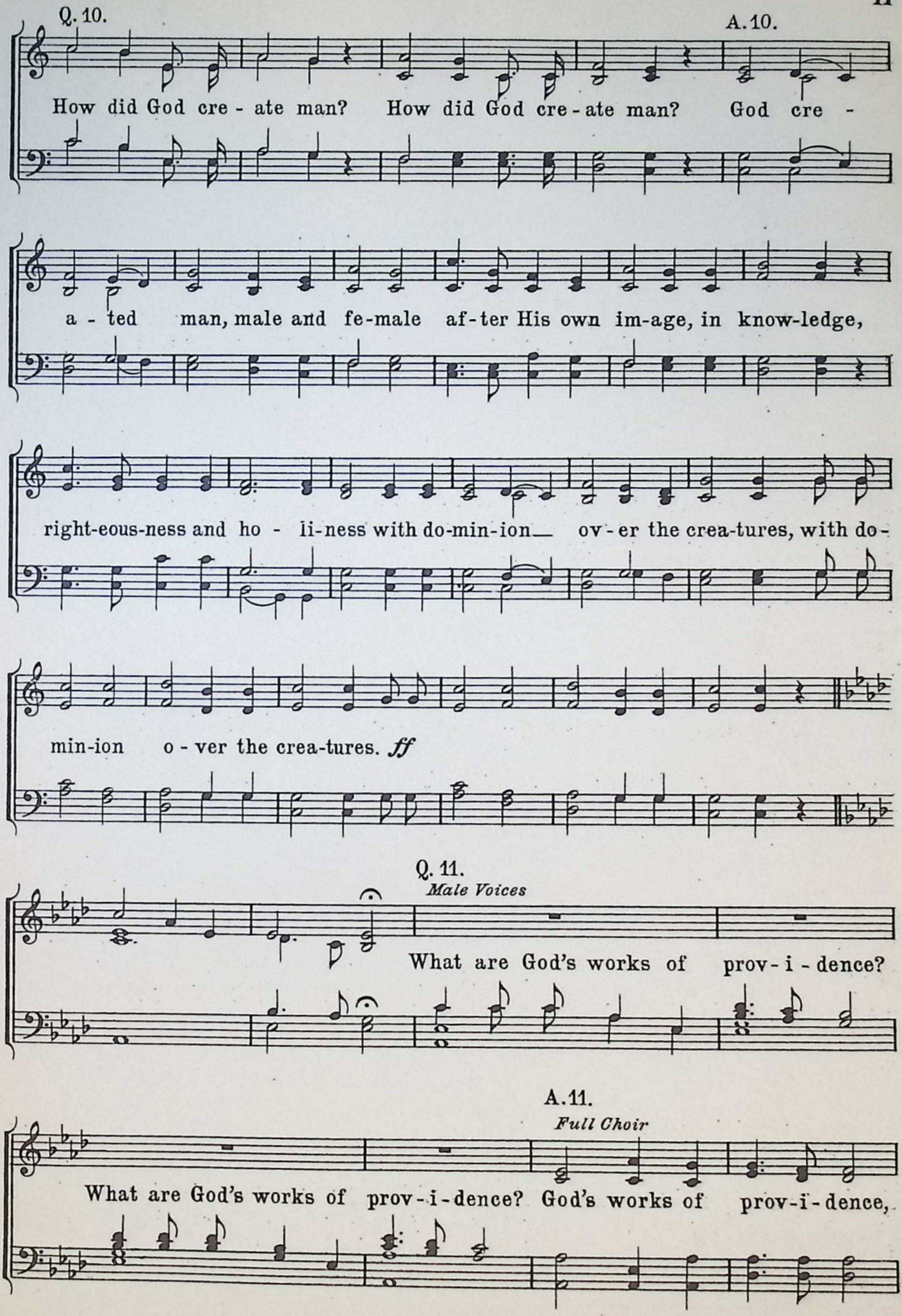
God? The de-crees of God, the de-crees of God, are His e - ter- nal pur-pose,

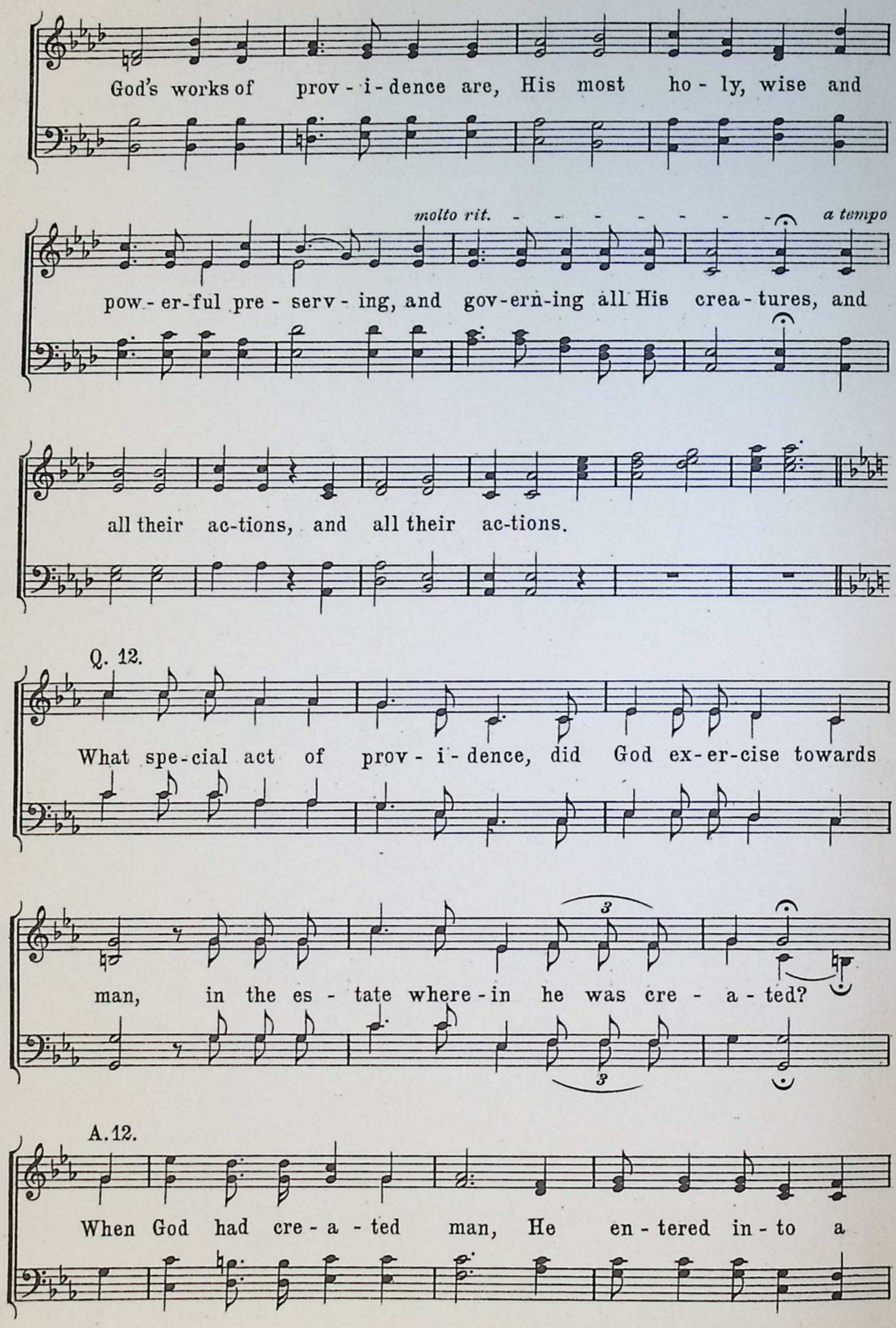
Ladies Voices *Male Voices*

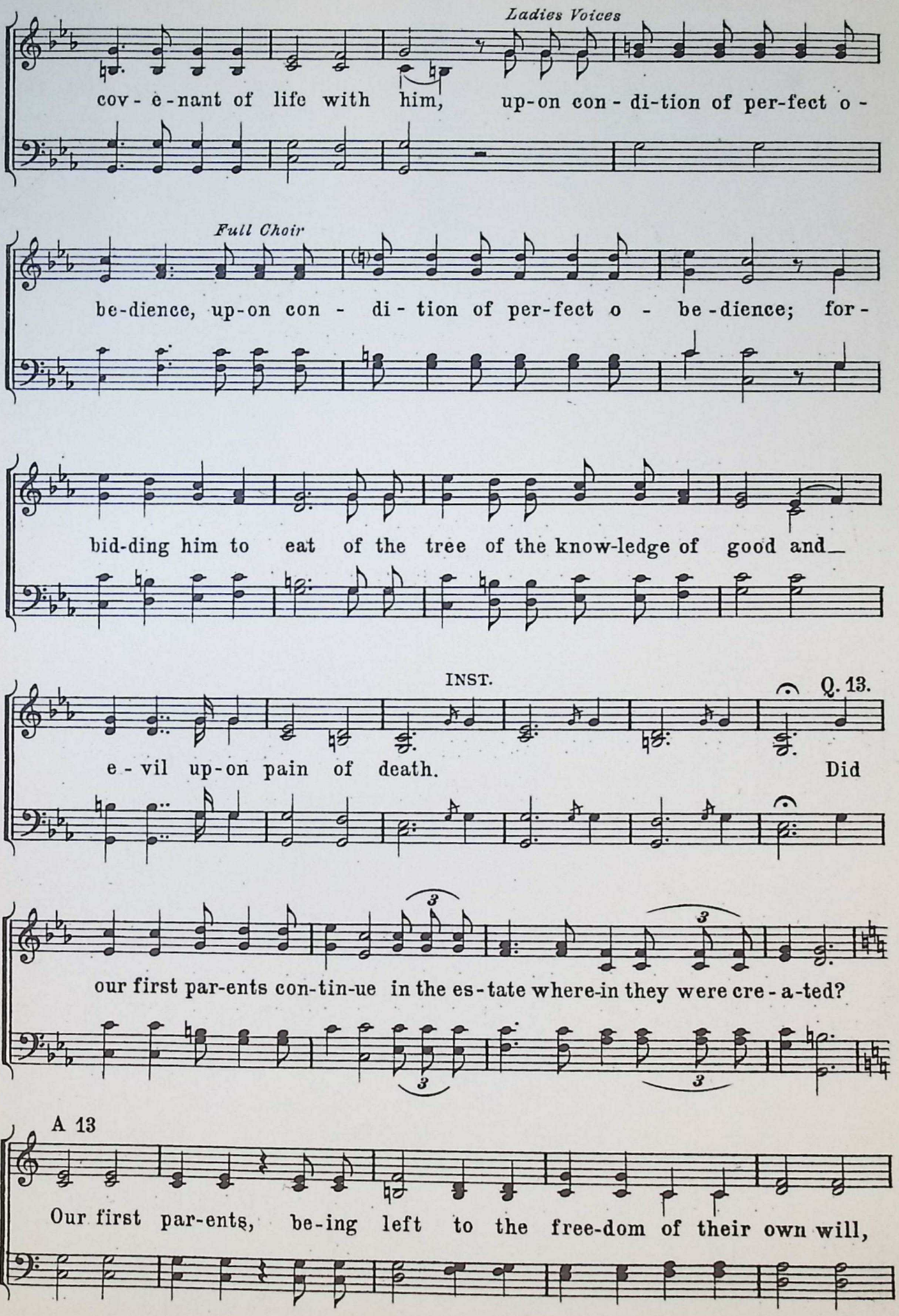
ac - cord-ing to the coun-sel of His will, ac - cord-ing to the

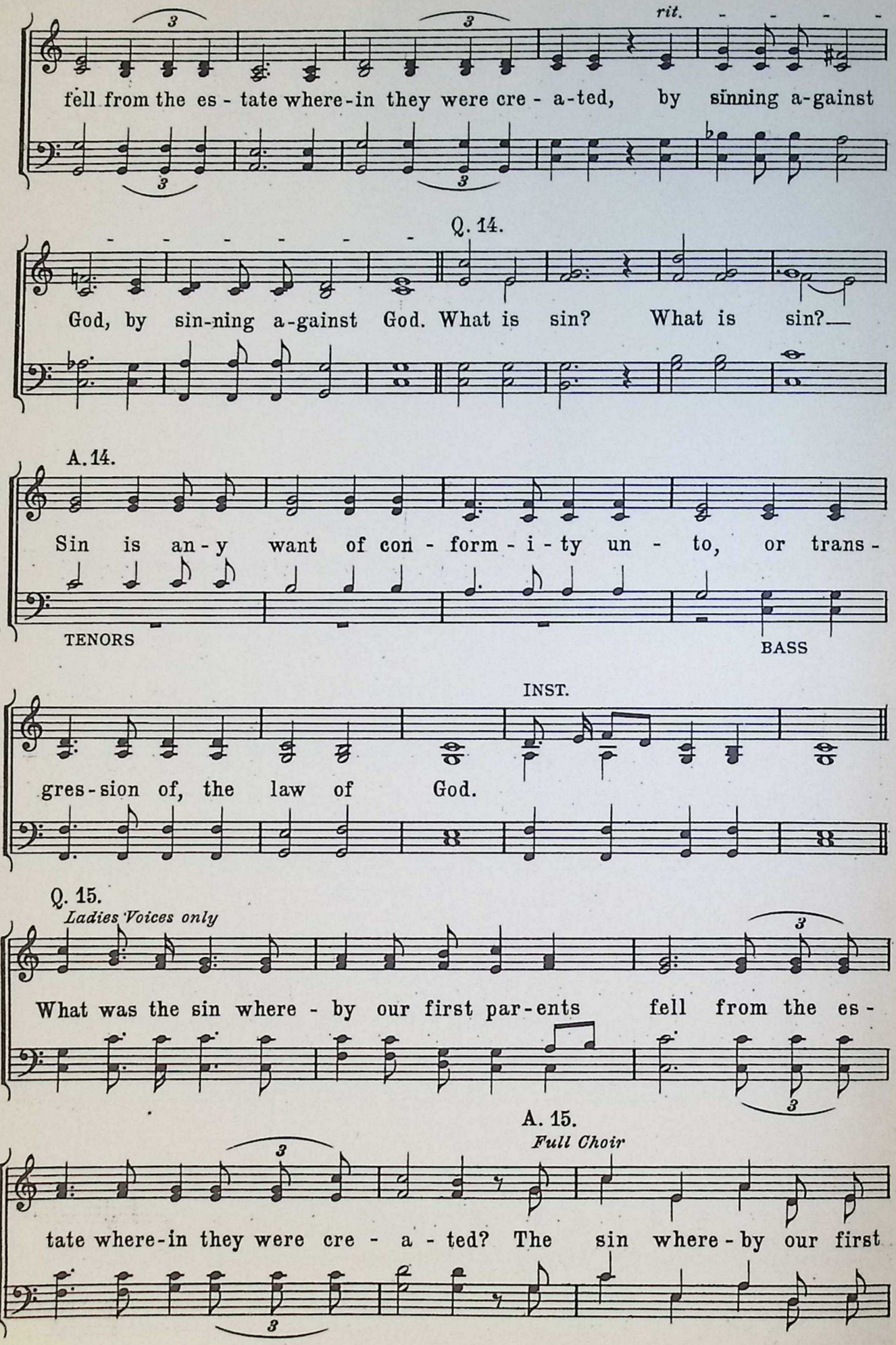
coun-cil of His will, where-by, for His own glo-ry, where-by, for His own

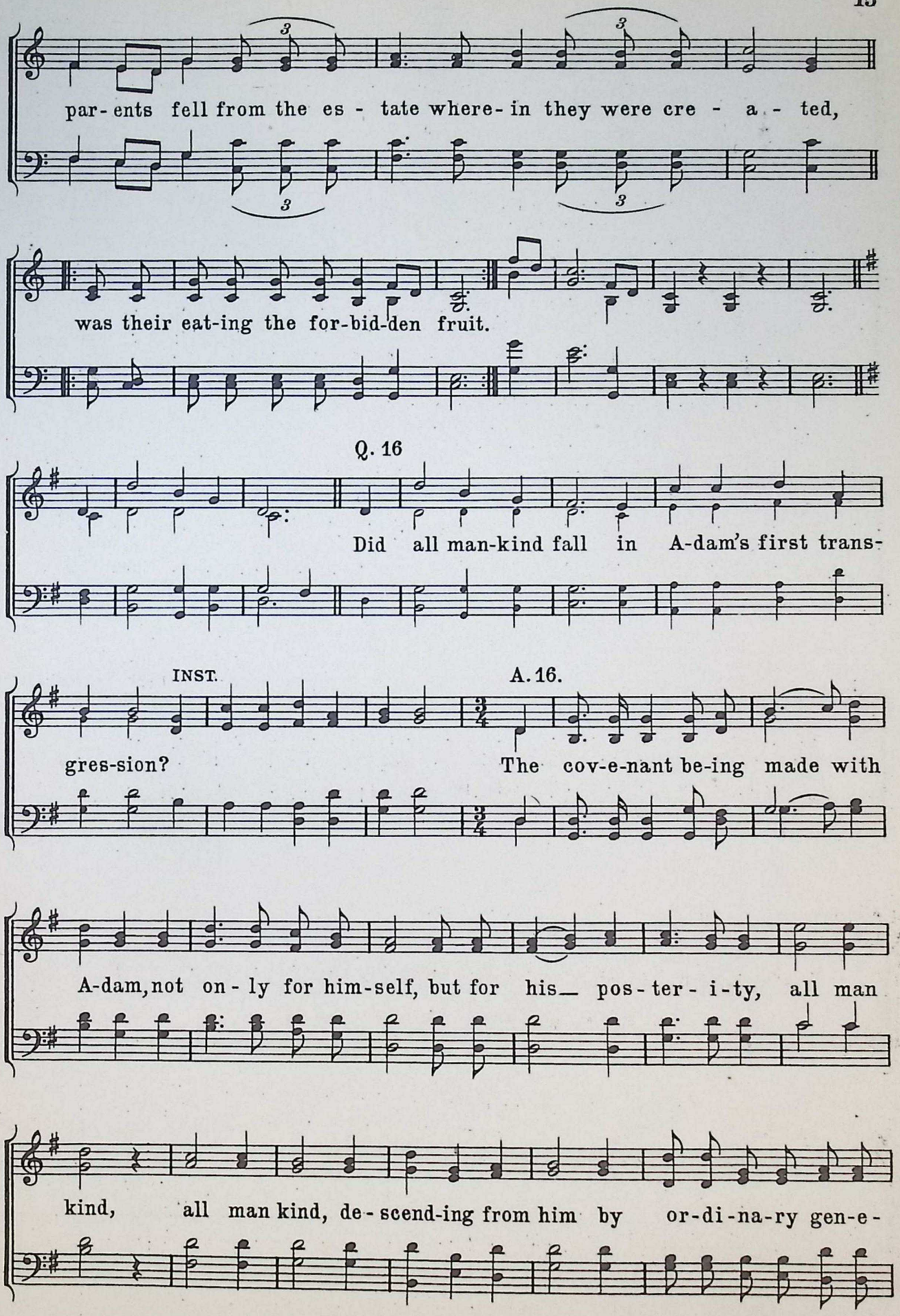

glo-ry, He hath fore-or-dained what-so-ev-er comes to pass.
Q. 8.
DUET
How doth God ex-e-cute His de-crees? How doth God ex-e-
A. 8.
Full Choir
cute His de-crees? God ex-e-cut-eth His de-crees in the works of cre-
Q. 9.
SOLO
a-tion and prov-i-dence. What is the work of cre-a-tion?
A. 9.
Full Choir
The work of cre-a-tion is God's mak-ing all things of no-thing by the word
1
2
molto rit.
of His power. of His power, in the space of six days and all ve-ry good.

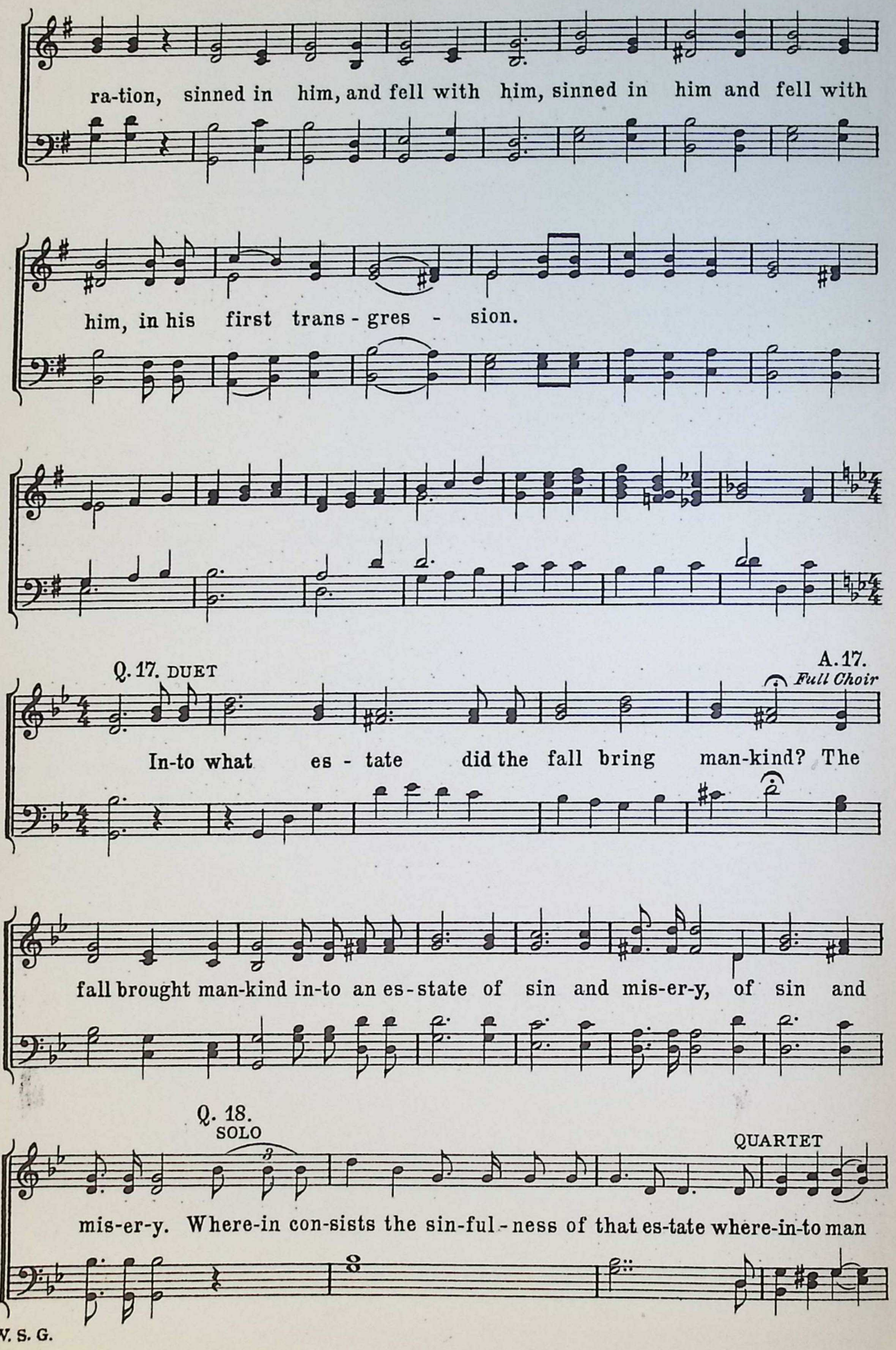

Q. 10.
A. 10.
How did God cre - ate man? How did God cre - ate man? God cre -
a - ted man, male and fe-male af-ter His own im-age, in know-ledge,
right-eous-ness and ho - li-ness with do-min-ion ov - er the crea-tures, with do-
min-ion o - ver the crea-tures. ff
Q. 11.
Male Voices
What are God's works of prov - i - dence?
A. 11.
Full Choir
What are God's works of prov - i - dence? God's works of prov - i - dence,


God's works of prov - i - dence are, His most ho - ly, wise and
molto rit.
a tempo
pow - er-ful pre - serv - ing, and gov-ern-ing all His crea - tures, and
all their ac-tions, and all their ac-tions.
Q. 12.
What spe-cial act of prov - i - dence, did God ex-er-cise towards
man, in the es - tate where - in he was cre - a - ted?
A. 12.
When God had cre - a - ted man, He en - tered in - to a


Ladies Voices
cov - e - nant of life with him, up-on con - di-tion of per-fect o -
Full Choir
be-dience, up-on con - di - tion of per-fect o - be-dience; for -
bid-ding him to eat of the tree of the know-ledge of good and_
INST.
Q. 13.
e - vil up-on pain of death. Did
our first par-ents con-tin-ue in the es-tate where-in they were cre - a-ted?
A 13
Our first par-ents, be-ing left to the free-dom of their own will,


rit.
fell from the es - tate where-in they were cre - a-ted, by sinning a-gainst
Q. 14.
God, by sin-ning a-gainst God. What is sin? What is sin?
A. 14.
Sin is an - y want of con - form - i - ty un - to, or trans -
TENORS
BASS
INST.
gres - sion of, the law of God.
Q. 15.
Ladies Voices only
What was the sin where - by our first par - ents fell from the es -
A. 15.
Full Choir
tate where-in they were cre - a - ted? The sin where - by our first


par- ents fell from the es - tate where- in they were cre - a - ted,
was their eat-ing the for-bid-den fruit.
Q. 16
Did all man-kind fall in A-dam's first trans-
INST.
A. 16.
gres-sion?
The cov-e-nant be-ing made with
A-dam, not on - ly for him-self, but for his_ pos - ter - i - ty, all man
kind, all man kind, de - scend-ing from him by or-di-na-ry gen-e-


ra-tion, sinned in him, and fell with him, sinned in him and fell with
him, in his first trans - gres - sion.
Q. 17. DUET
A. 17.
Full Choir
In-to what es - tate did the fall bring man-kind? The
fall brought man-kind in-to an es-state of sin and mis-er-y, of sin and
Q. 18.
SOLO
QUARTET
mis-er-y. Where-in con-sists the sin-ful-ness of that es-tate where-in-to man

A. 18.

Full Choir

fell? The sin - ful-ness of that es - tate where - in - to man

fell, con - sists in the guilt of A - dam's first sin, the

want of o - rig - i - nal right-eous-ness, and the cor-rupt-ion of his whole

na-ture, which is com-mon - ly called o - rig - i - nal sin, which is

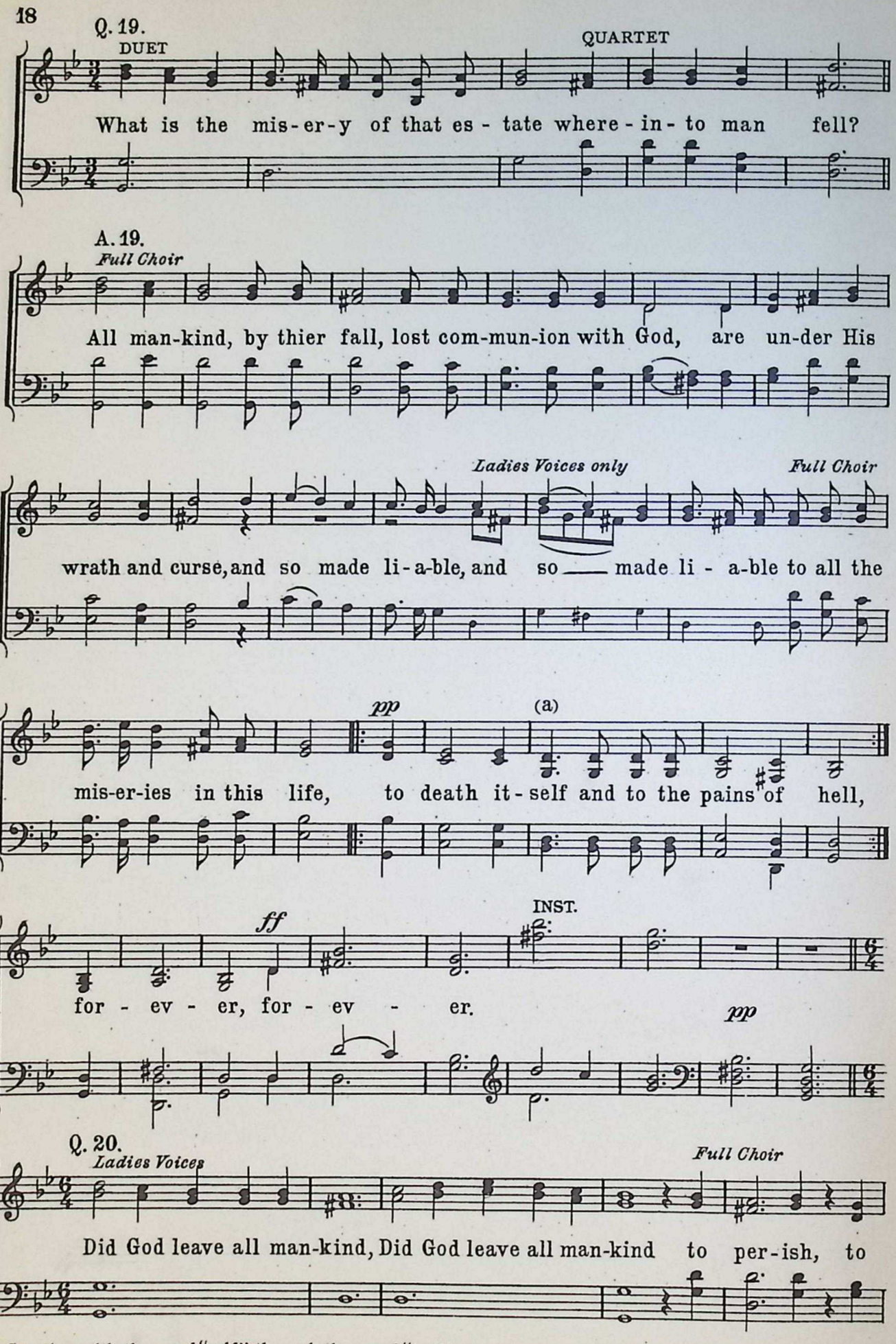
DUET

com-mon-ly called o - rig - i-nal sin, to - geth-er with all ac-tu-al trans-

Full Choir

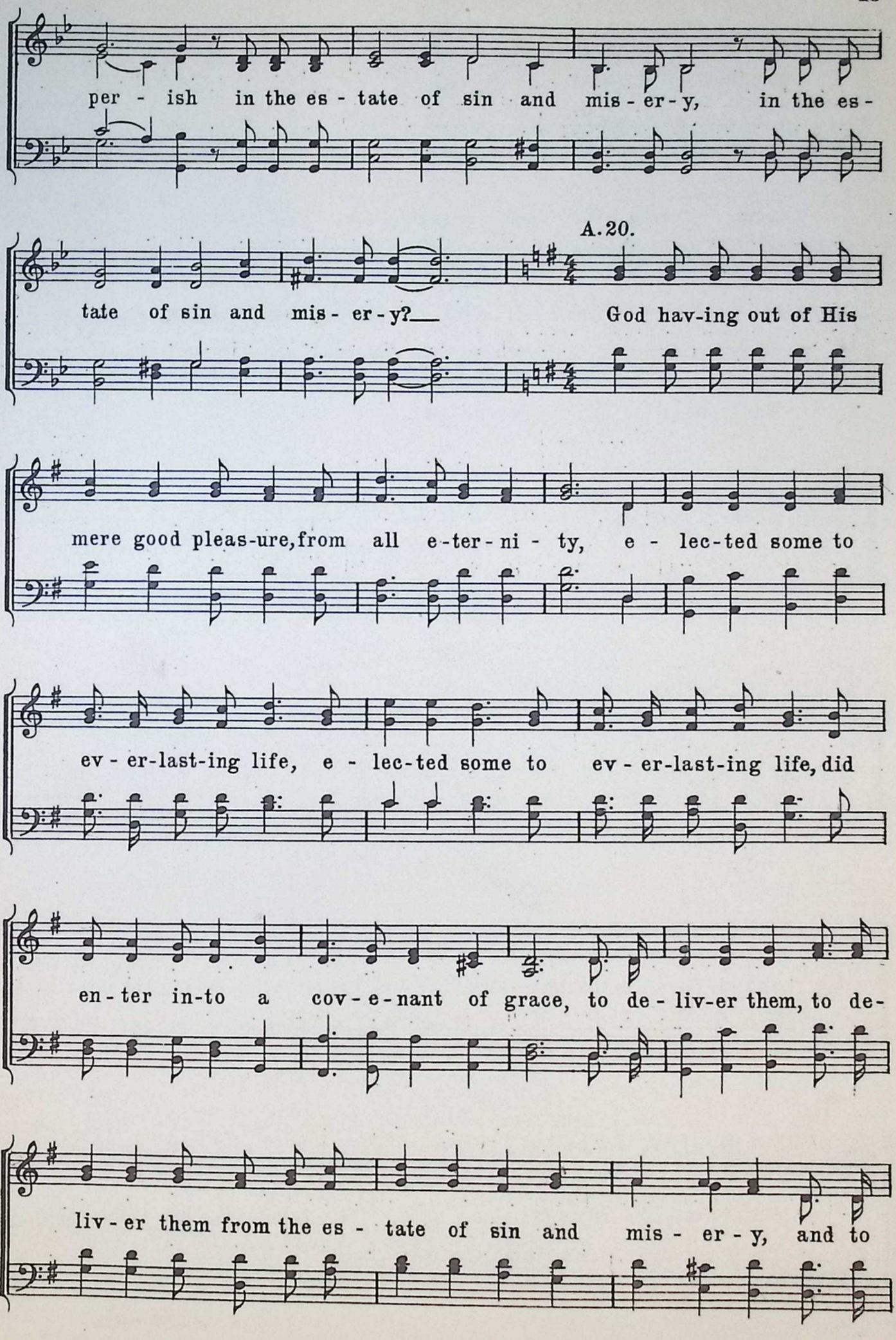
INST.

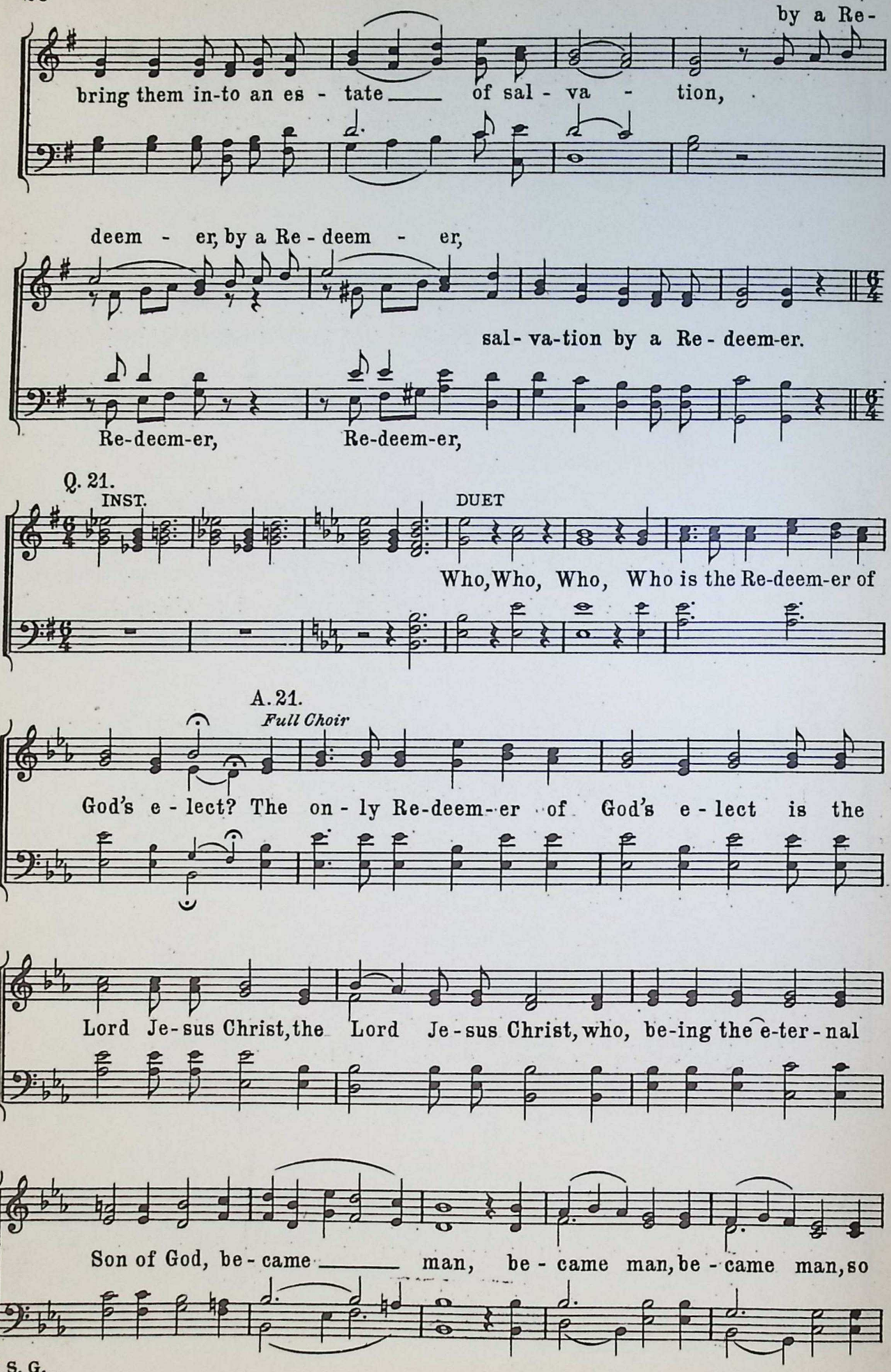
gres-sions which pro-ceed from it.

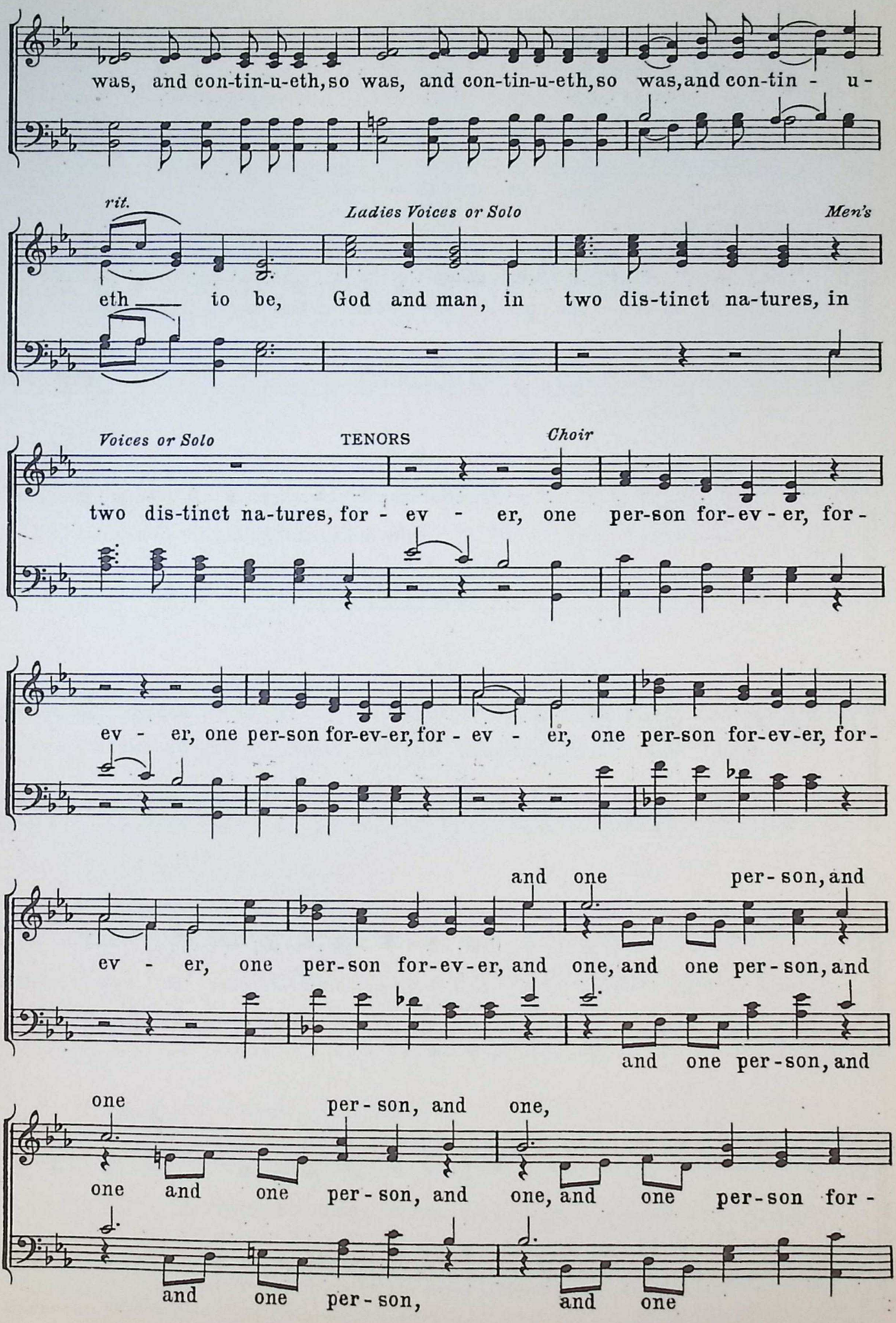


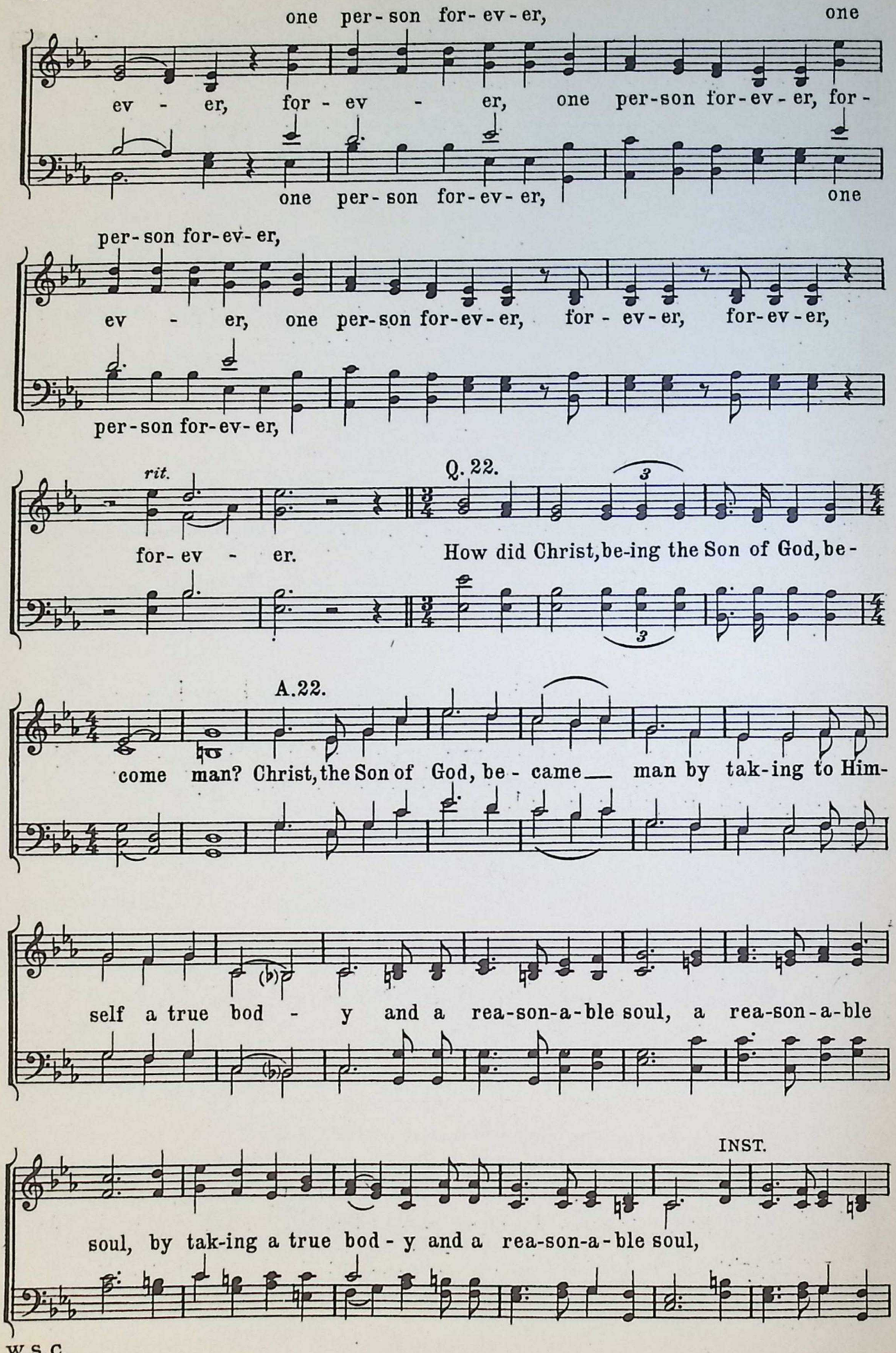
(a) Starting with the word "self" through the word "hell" the Altos may sing in unison with the Sopranos, and Tenors may sing the alto part as written.

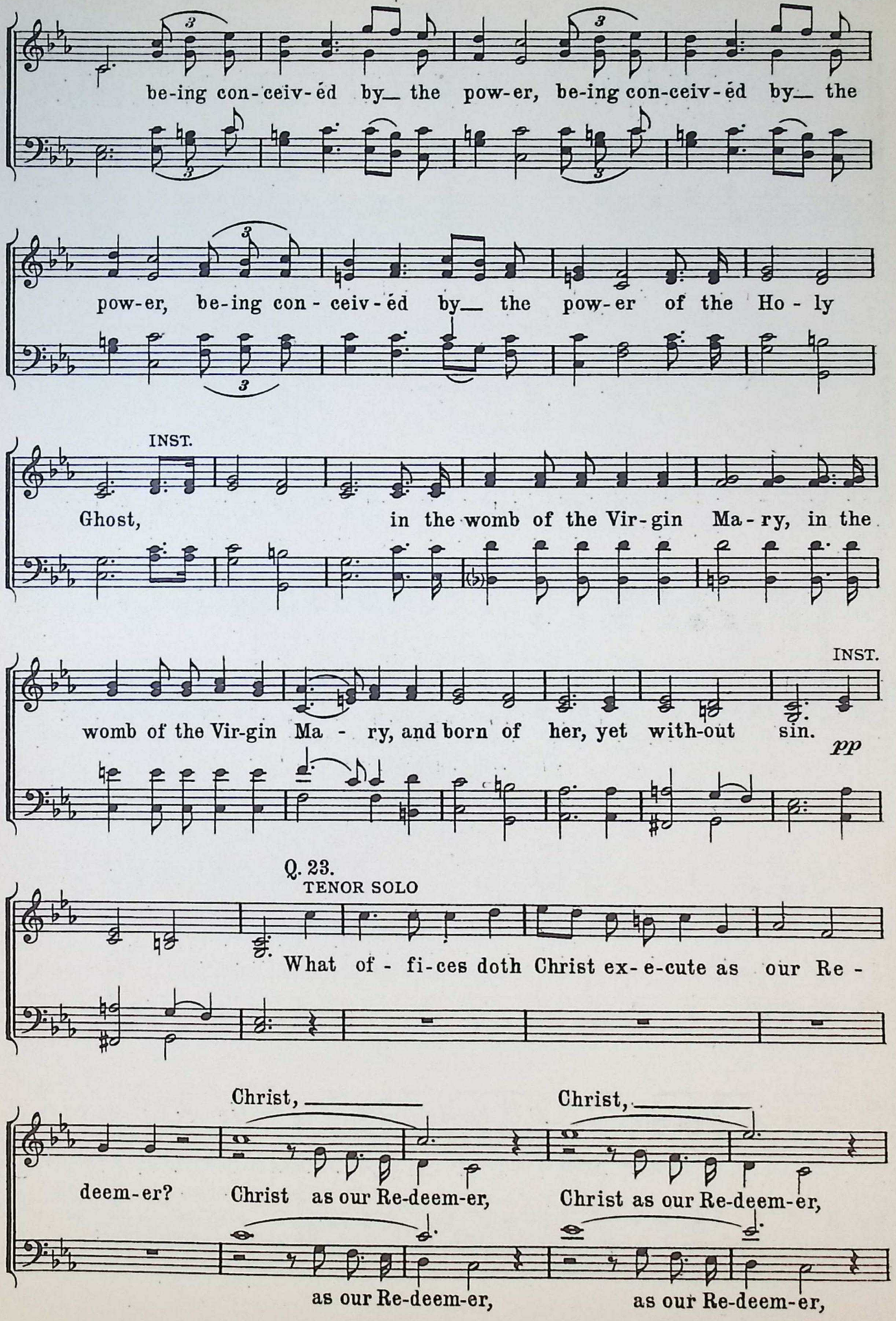
W. S. G.

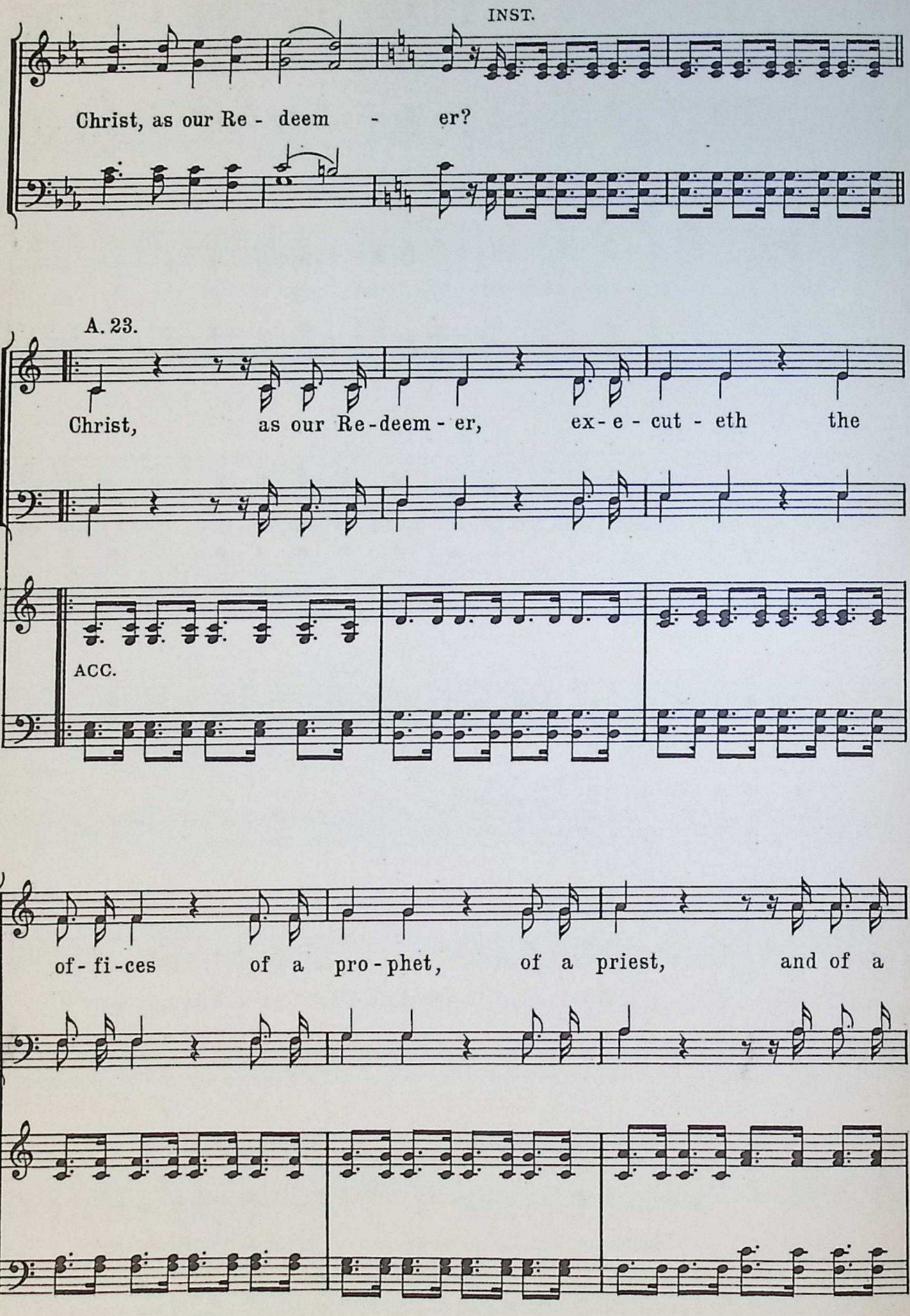

per - ish in the es - tate of sin and mis - er - y, in the es -
A. 20.
tate of sin and mis - er - y?— God hav-ing out of His
mere good pleas-ure, from all e - ter - ni - ty, e - lec-ted some to
ev - er-last-ing life, e - lec-ted some to ev - er-last-ing life, did
en - ter in-to a cov - e - nant of grace, to de - liv-er them, to de -
liv - er them from the es - tate of sin and mis - er - y, and to

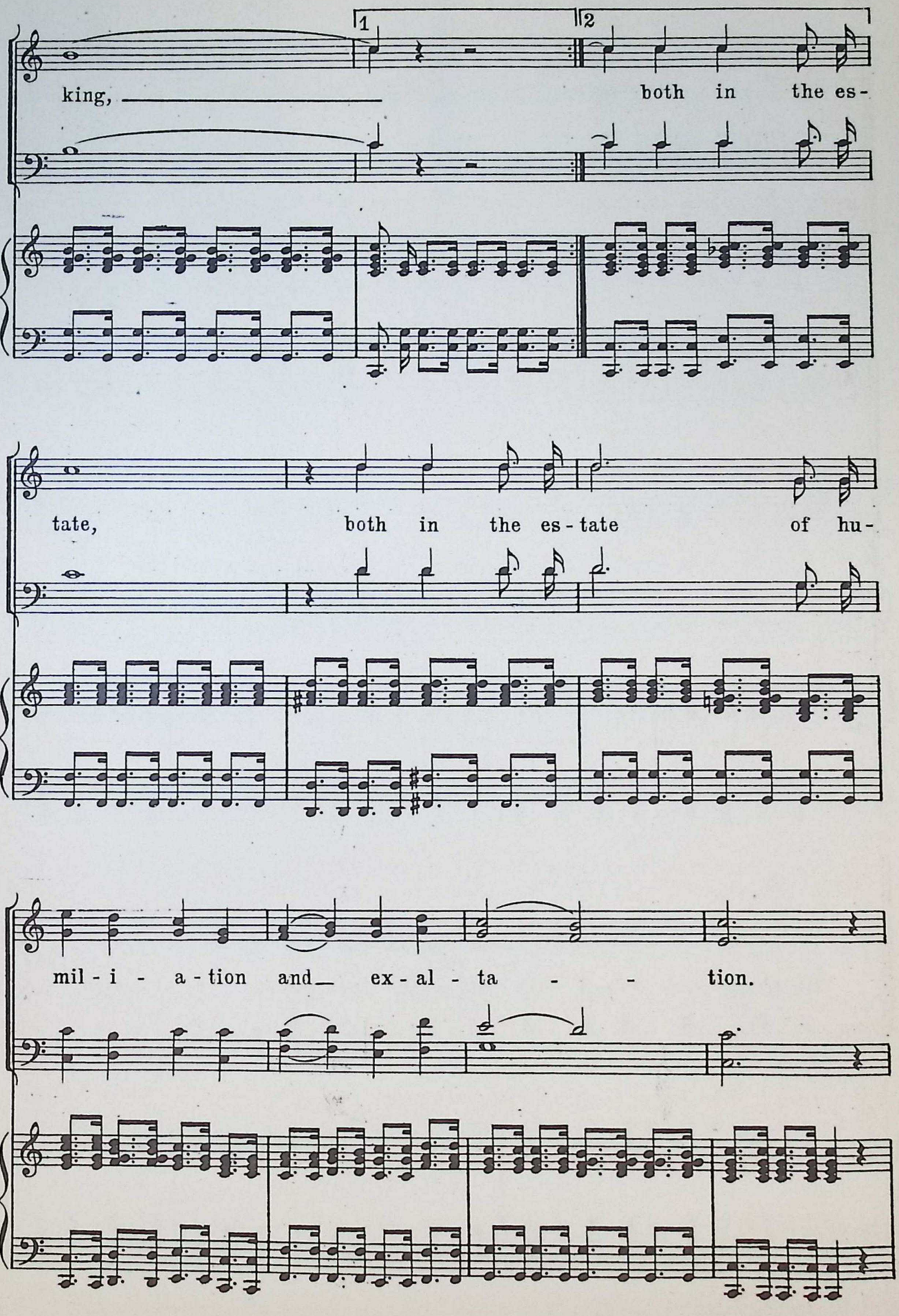

by a Re-
bring them in-to an es - tate ___ of sal - va - tion,
deem - er, by a Re - deem - er,
sal - va-tion by a Re - deem-er.
Re-deem-er, Re-deem-er,
Q. 21.
INST.
DUET
Who, Who, Who, Who is the Re-deem-er of
A. 21.
Full Choir
God's e - lect? The on - ly Re-deem-er of God's e - lect is the
Lord Je - sus Christ, the Lord Je - sus Christ, who, be-ing the e-ter - nal
Son of God, be - came ___ man, be - came man, be - came man, so


was, and con-tin-u-eth, so was, and con-tin-u-eth, so was, and con-tin - u-
rit.
Ladies Voices or Solo
Men's
eth ___ to be, God and man, in two dis-tinct na-tures, in
Voices or Solo
TENORS
Choir
two dis-tinct na-tures, for - ev - er, one per-son for-ev - er, for-
ev - er, one per-son for-ev-er, for - ev - er, one per-son for-ev-er, for-
and one per-son, and
ev - er, one per-son for-ev-er, and one, and one per-son, and
and one per-son, and
one per-son, and one,
one and one per-son, and one, and one per-son for-
and one per-son, and one


one per-son for-ev-er, one
ev - er, for - ev - er, one per-son for-ev-er, for-
one per-son for-ev-er, one
per-son for-ev-er,
ev - er, one per-son for-ev-er, for - ev-er, for-ev-er,
per-son for-ev-er,
rit.
Q. 22.
for-ev - er.
How did Christ, be-ing the Son of God, be-
A. 22.
come man? Christ, the Son of God, be - came man by tak-ing to Him-
self a true bod - y and a rea-son-a-ble soul, a rea-son-a-ble
INST.
soul, by tak-ing a true bod - y and a rea-son-a-ble soul,


be-ing con-ceiv-éd by_ the pow-er, be-ing con-ceiv-éd by_ the
pow-er, be-ing con-ceiv-éd by_ the pow-er of the Ho-ly
INST.
Ghost, in the womb of the Vir-gin Ma-ry, in the
INST.
womb of the Vir-gin Ma-ry, and born of her, yet with-out sin.
pp
Q. 23.
TENOR SOLO
What of-fi-ces doth Christ ex-e-cute as our Re-
Christ,
Christ,
deem-er? Christ as our Re-deem-er, Christ as our Re-deem-er,
as our Re-deem-er, as our Re-deem-er,


INST.
Christ, as our Re - deem - er?
A. 23.
Christ, as our Re-deem - er, ex-e - cut - eth the
ACC.
of-fi-ces of a pro-phet, of a priest, and of a


1
2
king,
both in the es-
tate,
both in the es-tate of hu-
mil-i-a-tion and ex-al-ta-tion.

Q. 24.
TENOR SOLO

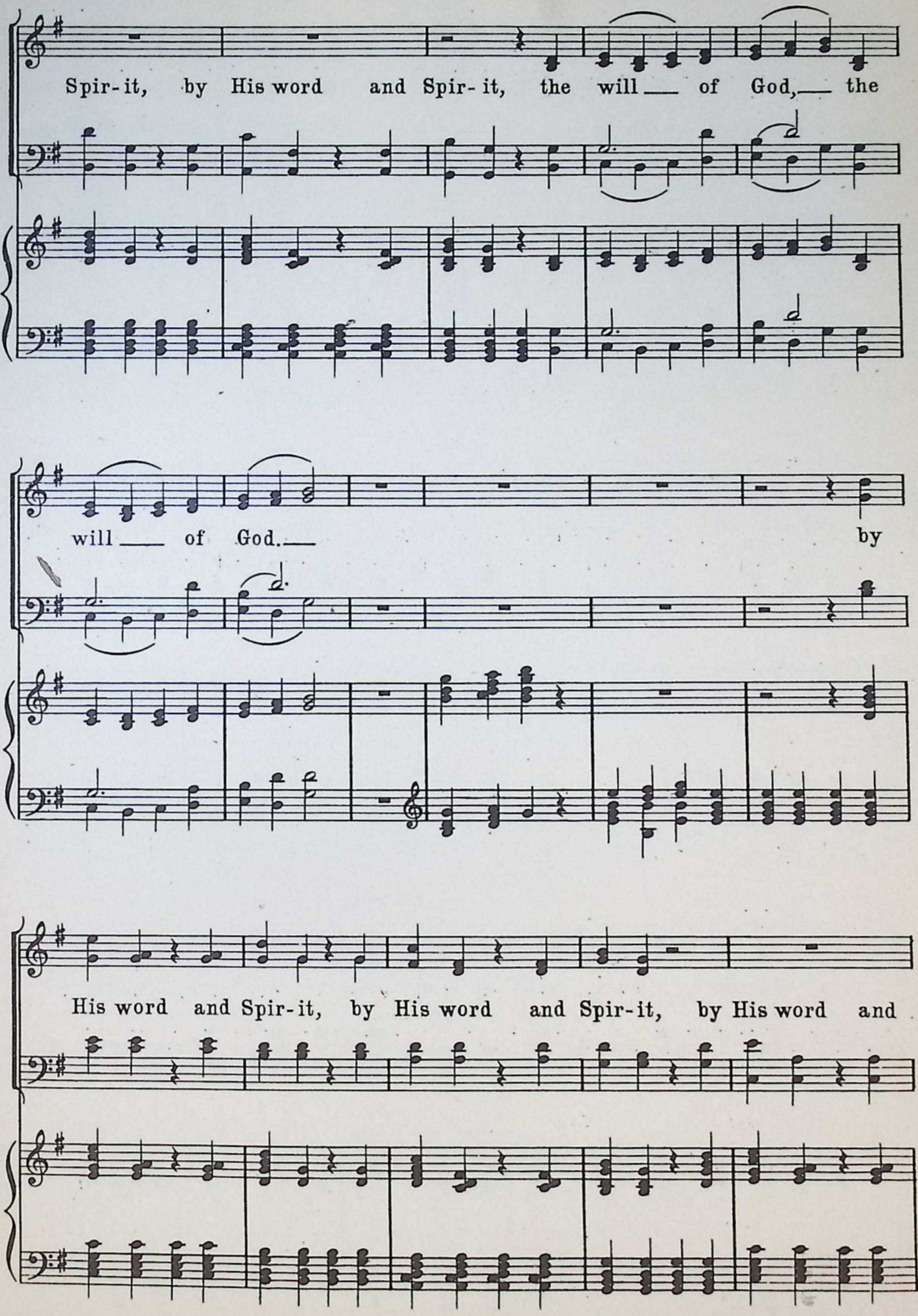
How doth Christ ex- e-cute the of-fice of a pro-phet?

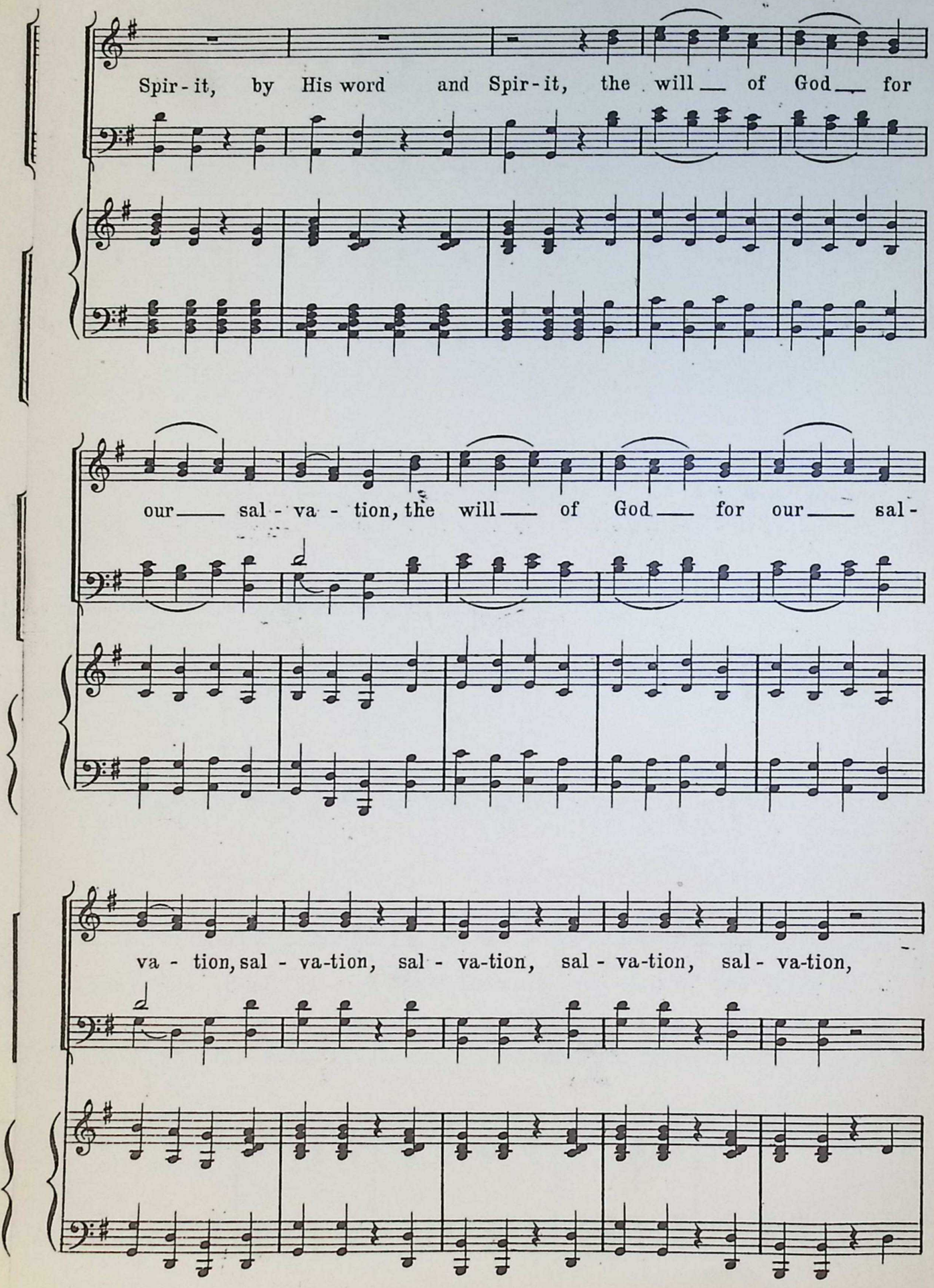
A. 24.
Full Choir

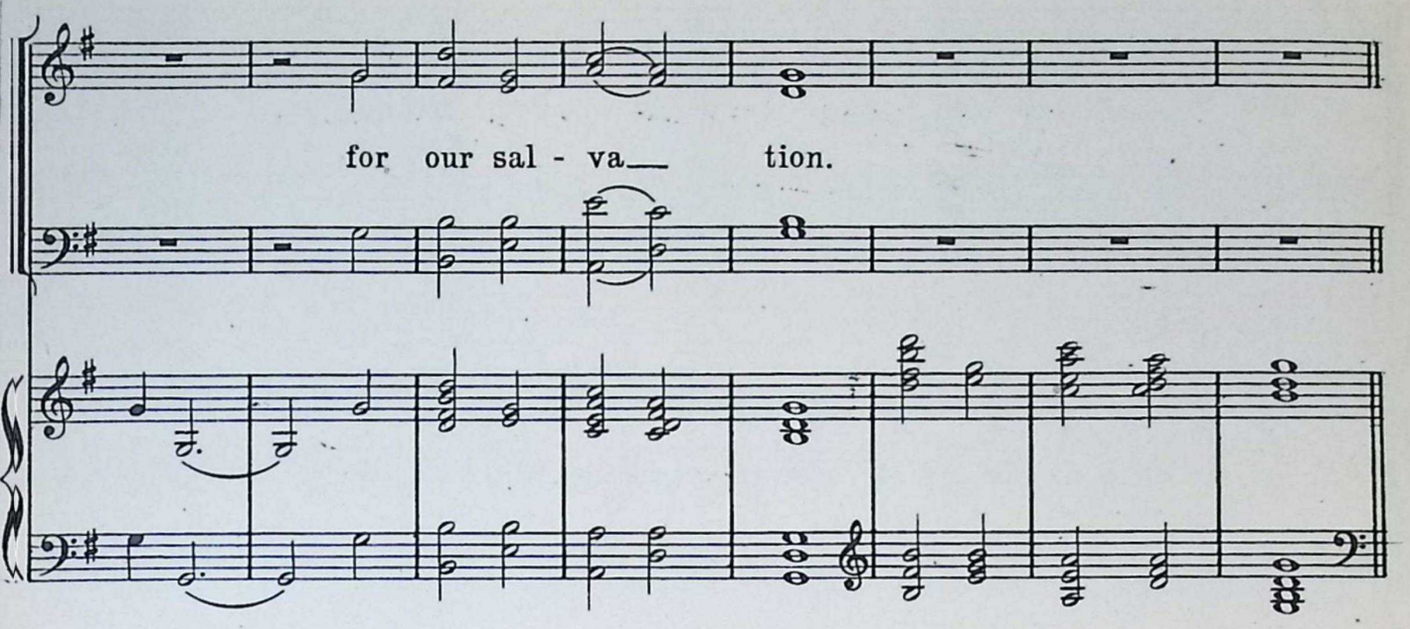
Christ ex- e - cut - eth the of - fice of a pro-phet, in re - veal - ing to

us, re - veal - ing to us, re-veal - ing to us by

His word and Spir-it, by His word and Spir-it, by His word and

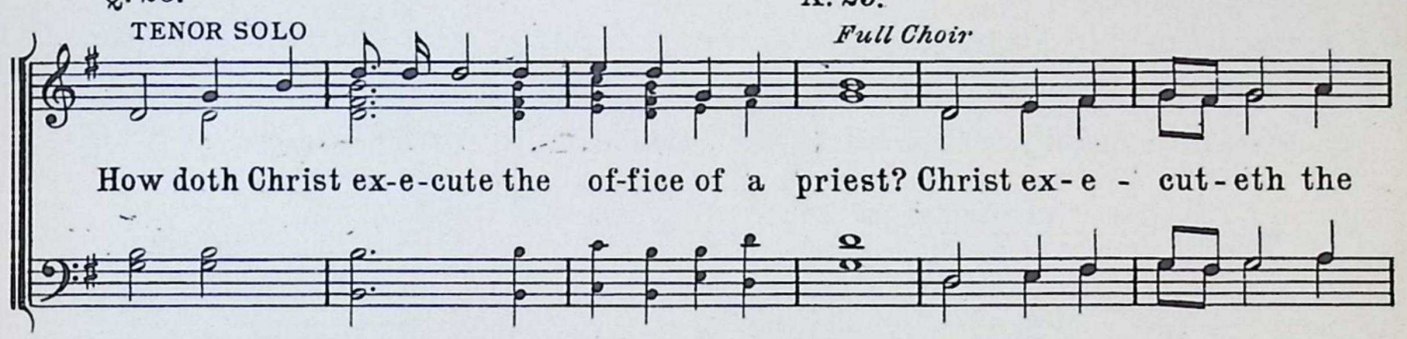

Spir-it, by His word and Spir-it, the will — of God, — the
will — of God. — by
His word and Spir-it, by His word and Spir-it, by His word and

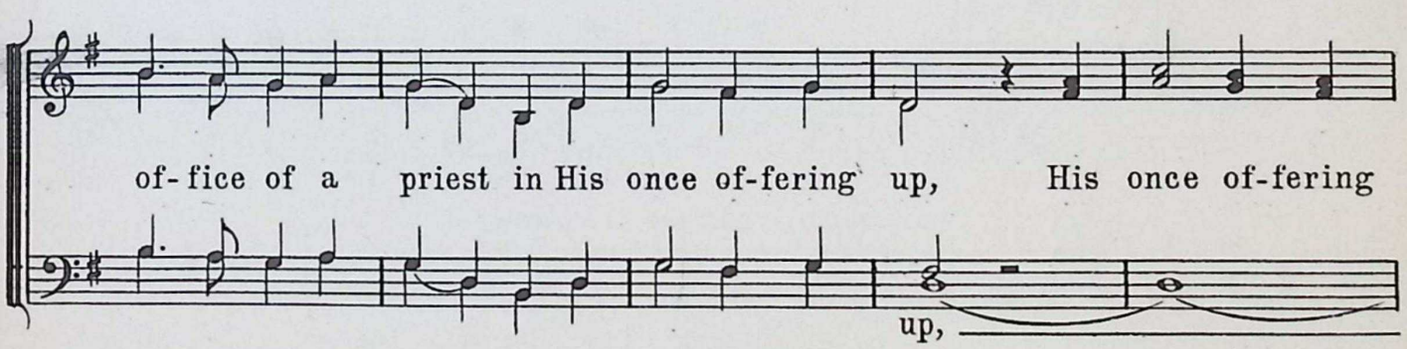

Spir - it, by His word and Spir - it, the will — of God — for
our — sal - va - tion, the will — of God — for our — sal -
va - tion, sal - va-tion, sal - va-tion, sal - va-tion, sal - va-tion,

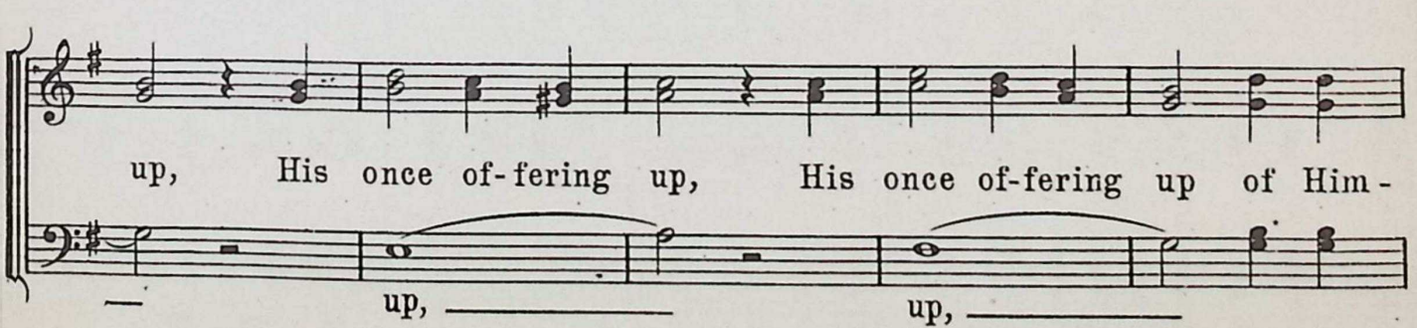

for our sal - va__ tion.

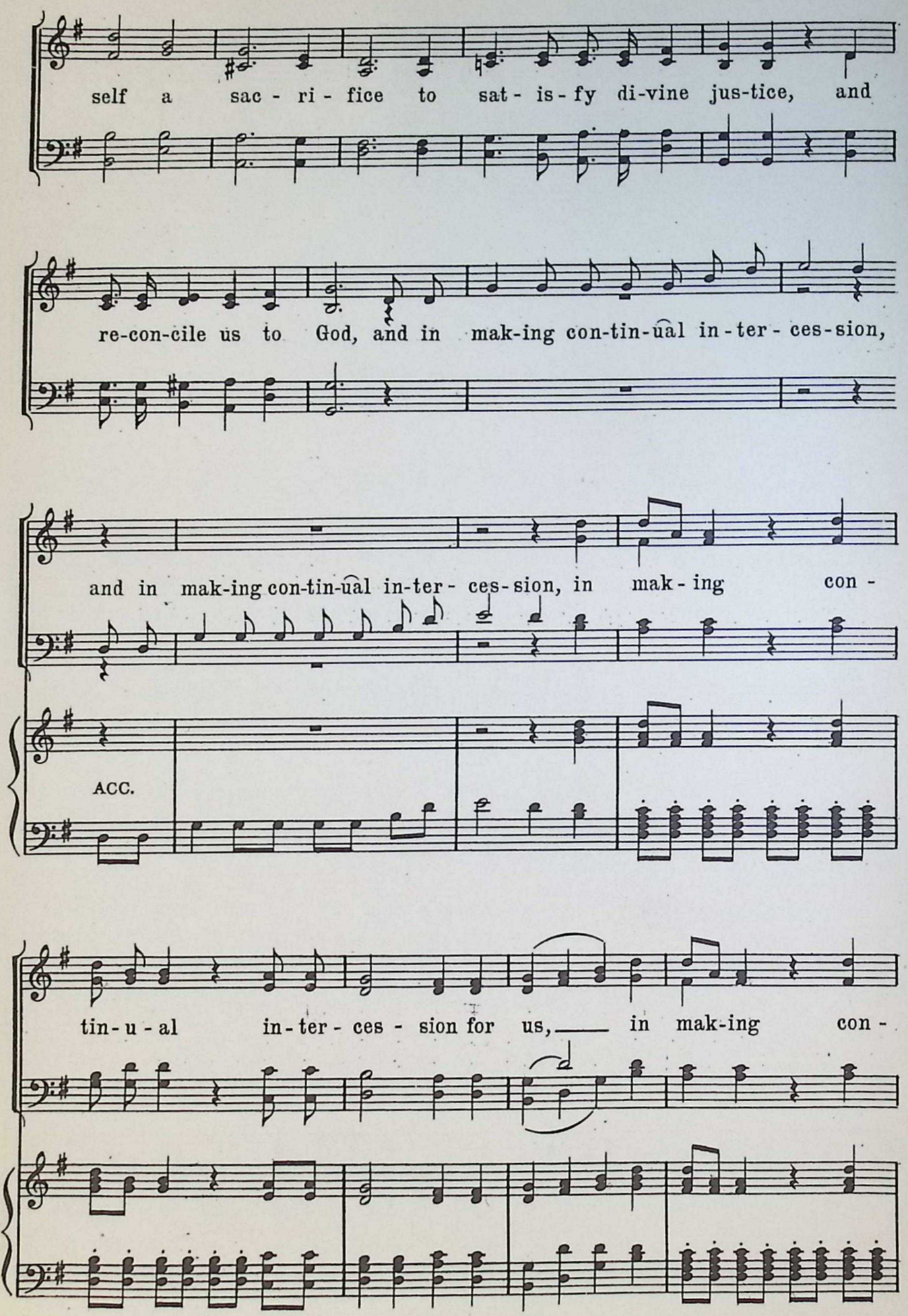
Q. 25.

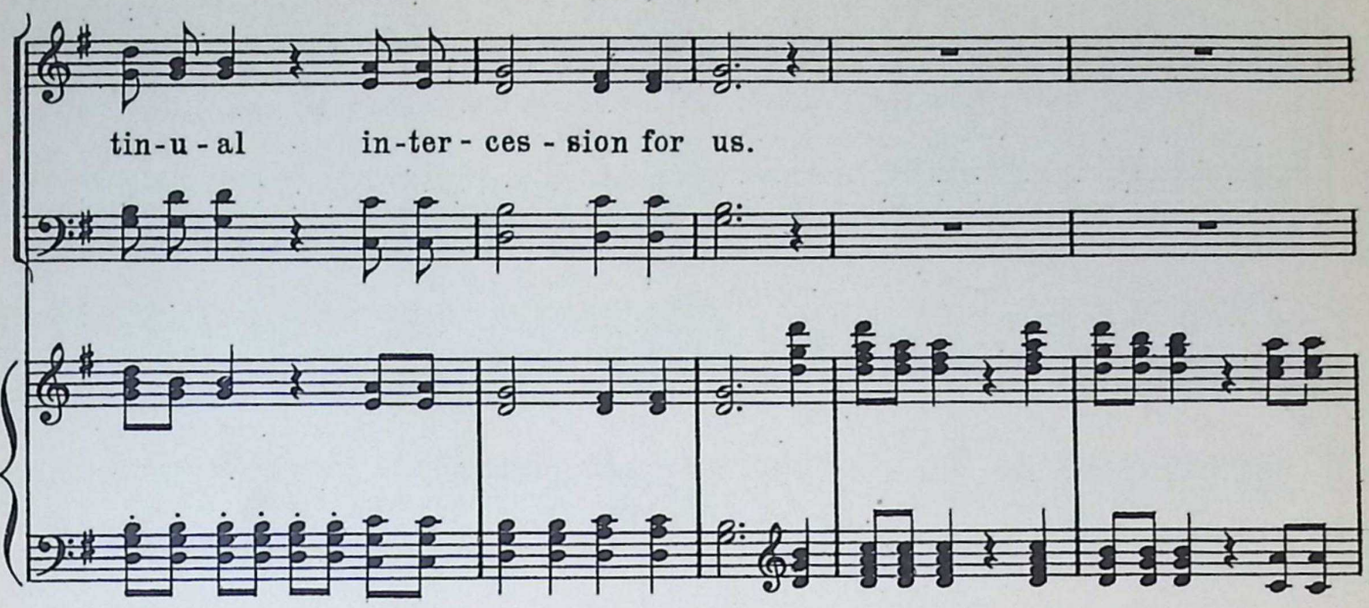
A. 25.


TENOR SOLO
Full Choir
How doth Christ ex-e-cute the of-fice of a priest? Christ ex-e - cut-eth the

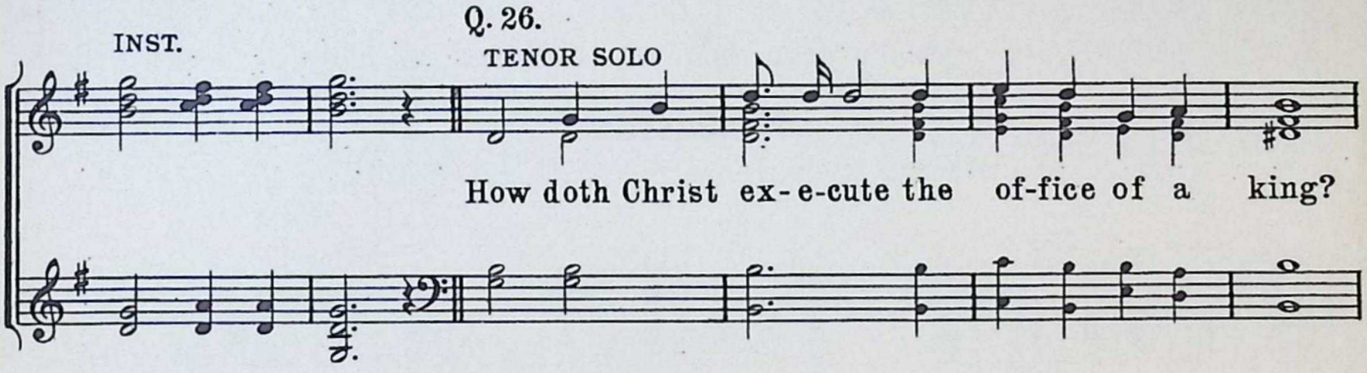

of-fice of a priest in His once of-fering up, His once of-fering
up,


up, His once of-fering up, His once of-fering up of Him -
up,
up,


self a sac - ri - fice to sat - is - fy di-vine jus-tice, and
re-con-cile us to God, and in mak-ing con-tin-ual in-ter - ces-sion,
and in mak-ing con-tin-ual in-ter - ces-sion, in mak - ing con -
ACC.
tin - u - al in - ter - ces - sion for us, in mak-ing con -

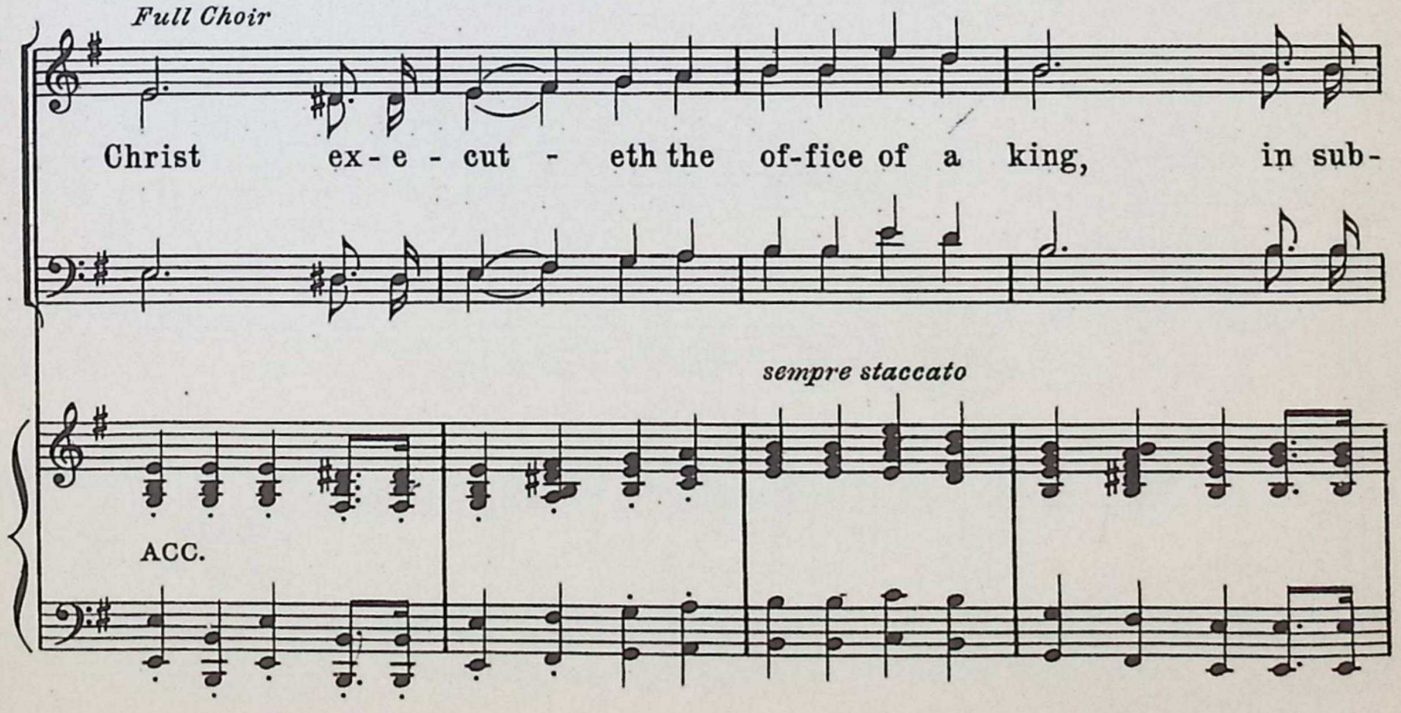


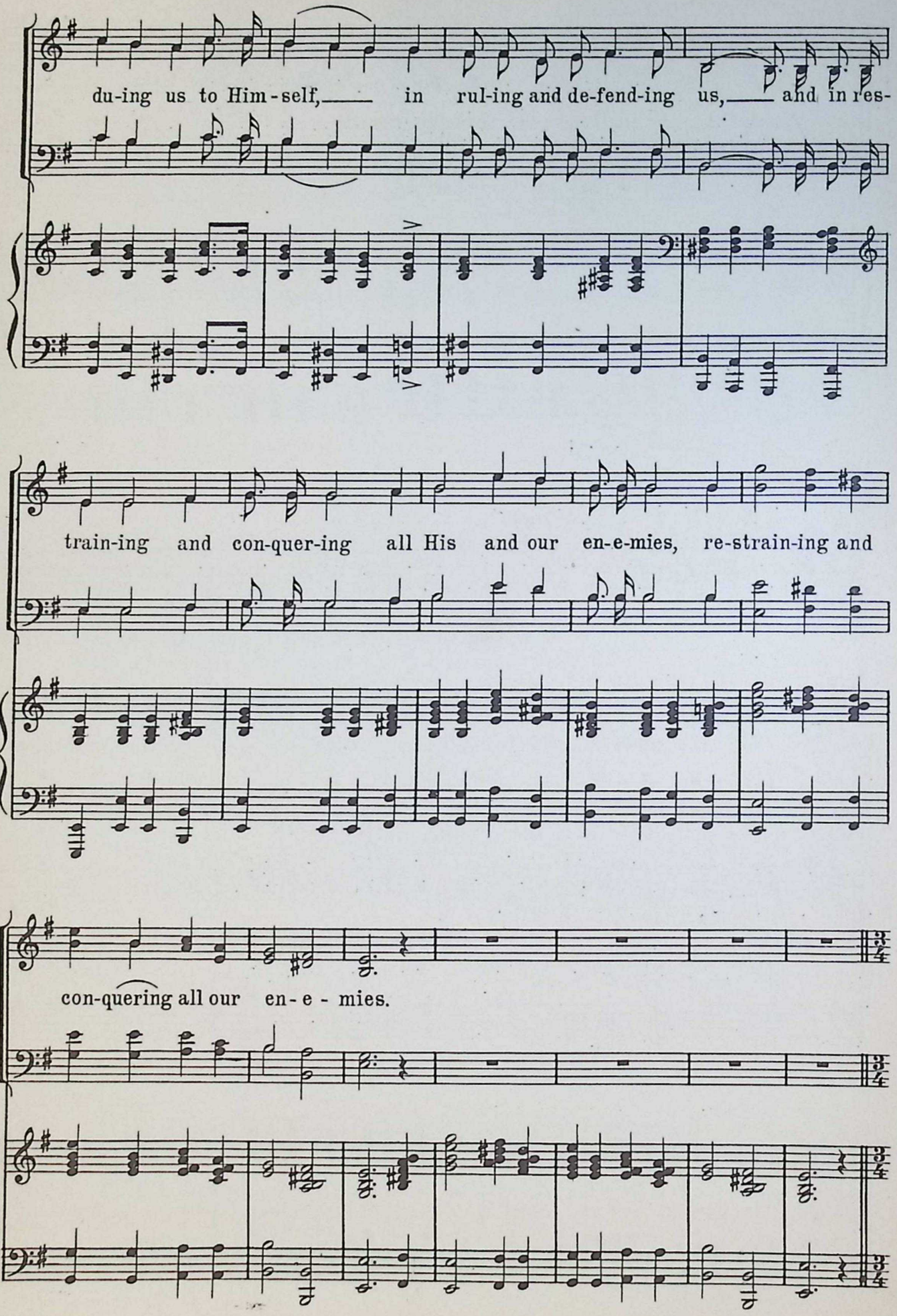
Q. 26.



A. 26.

Full Choir




du-ing us to Him-self, in rul-ing and de-fend-ing us, and in res-
train-ing and con-quer-ing all His and our en-e-mies, re-strain-ing and
con-quering all our en-e-mies.

Q. 27.

SOPR. SOLO

QUARTET

Where-in did Christ's hu-mil-i - a-tion con-sist? Where-in did Christ's hu-mil-i -

A. 27.

Full Choir

a-tion con - sist? Christ's hu-mil-i - a - tion con - sist - ed in His be - ing

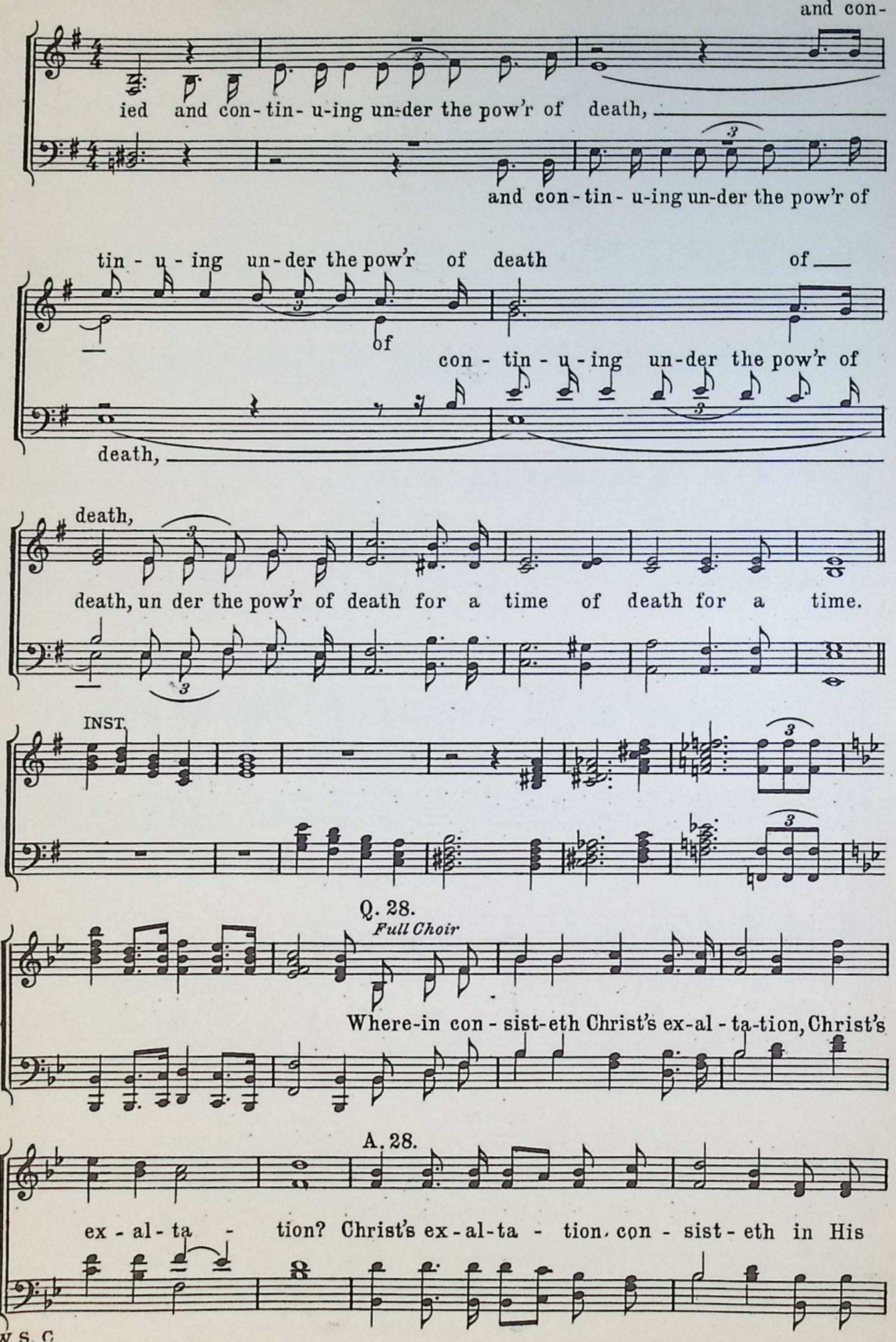
born, and that in a low con - di-tion, made un - der the law,_ un-der-

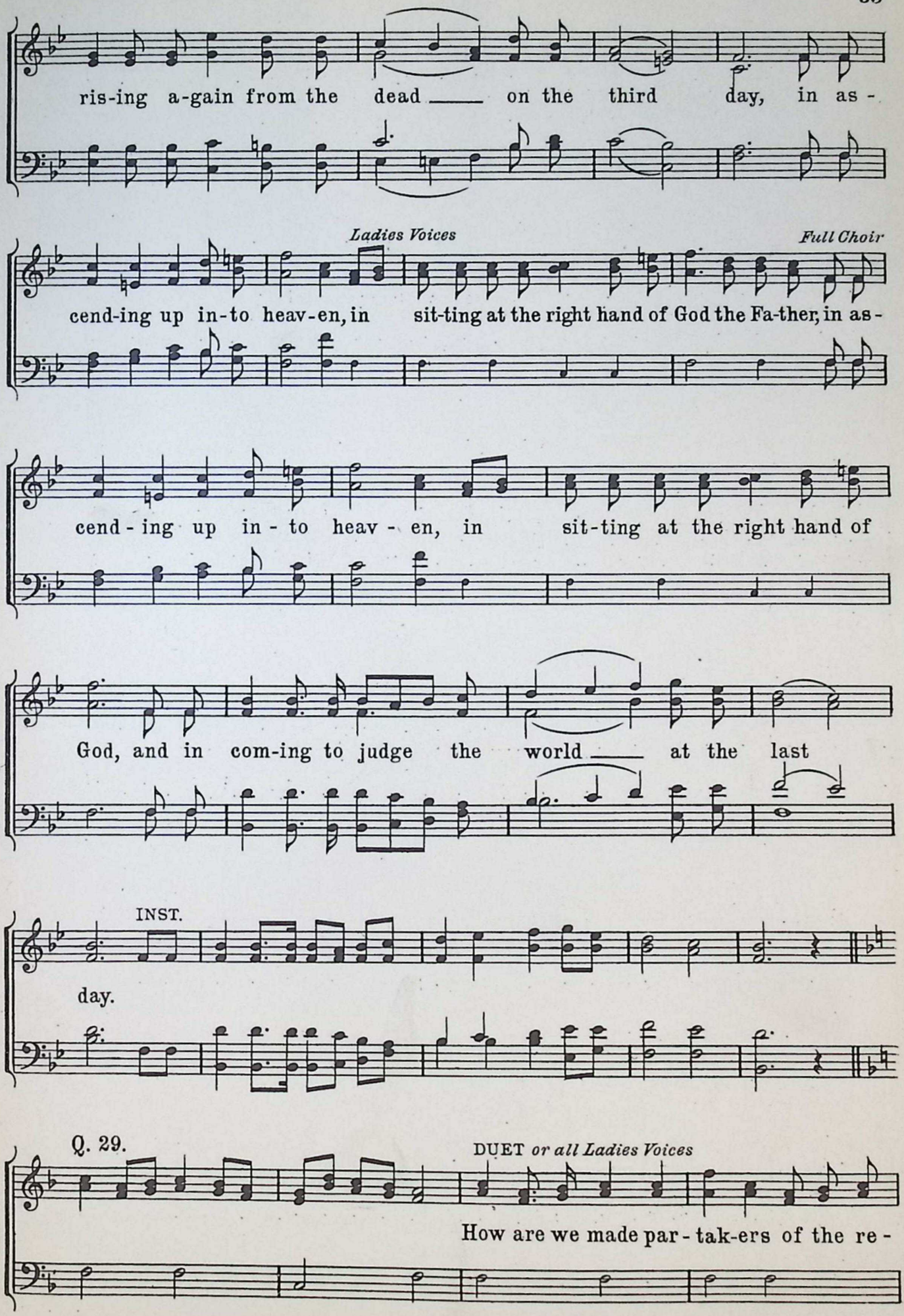
go - ing the mis-'ries of this life, un - der - go - ing the mis-'ries

of this life, the wrath of God, and the cur-sèd death of the

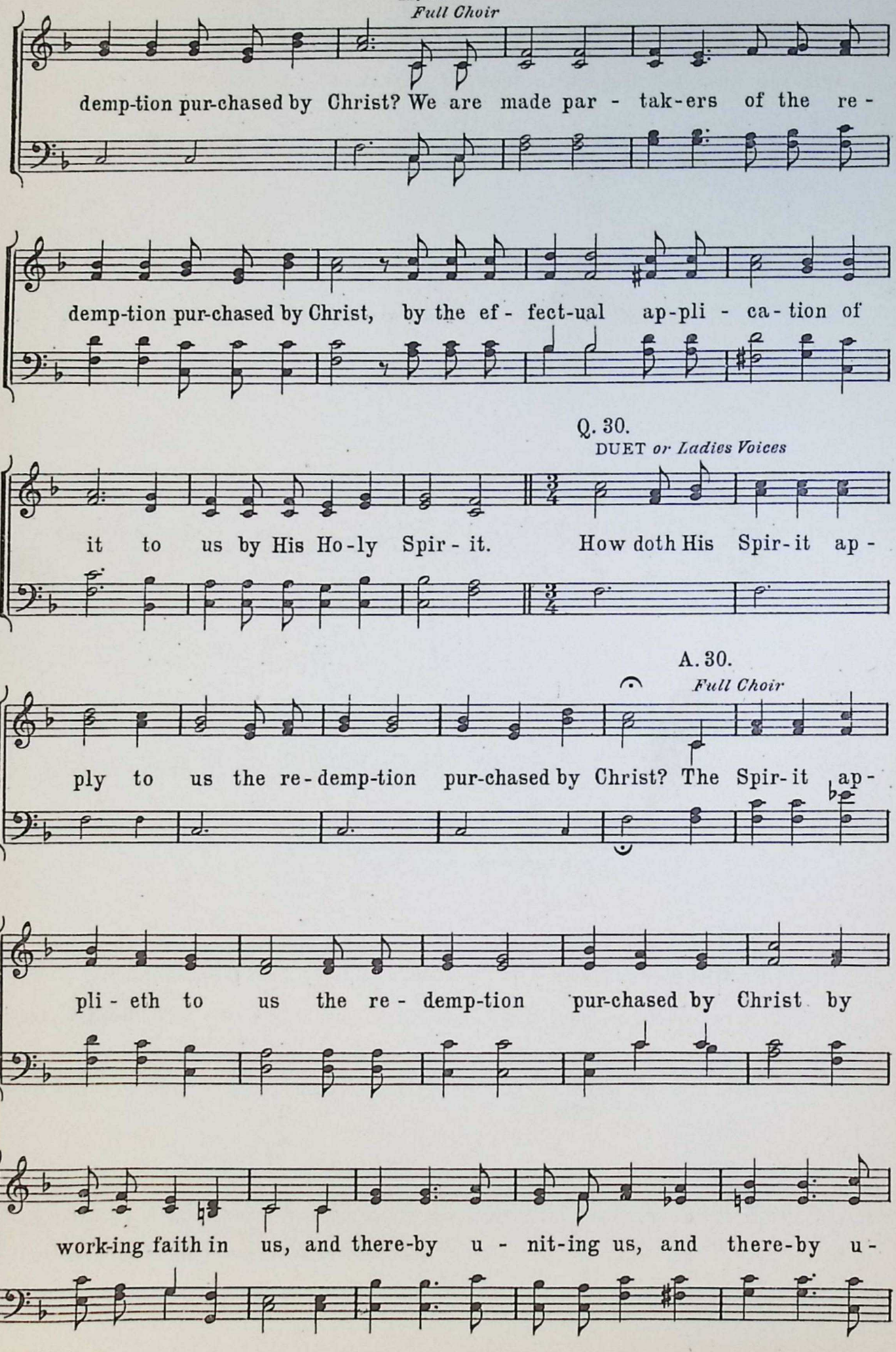
molto rit.

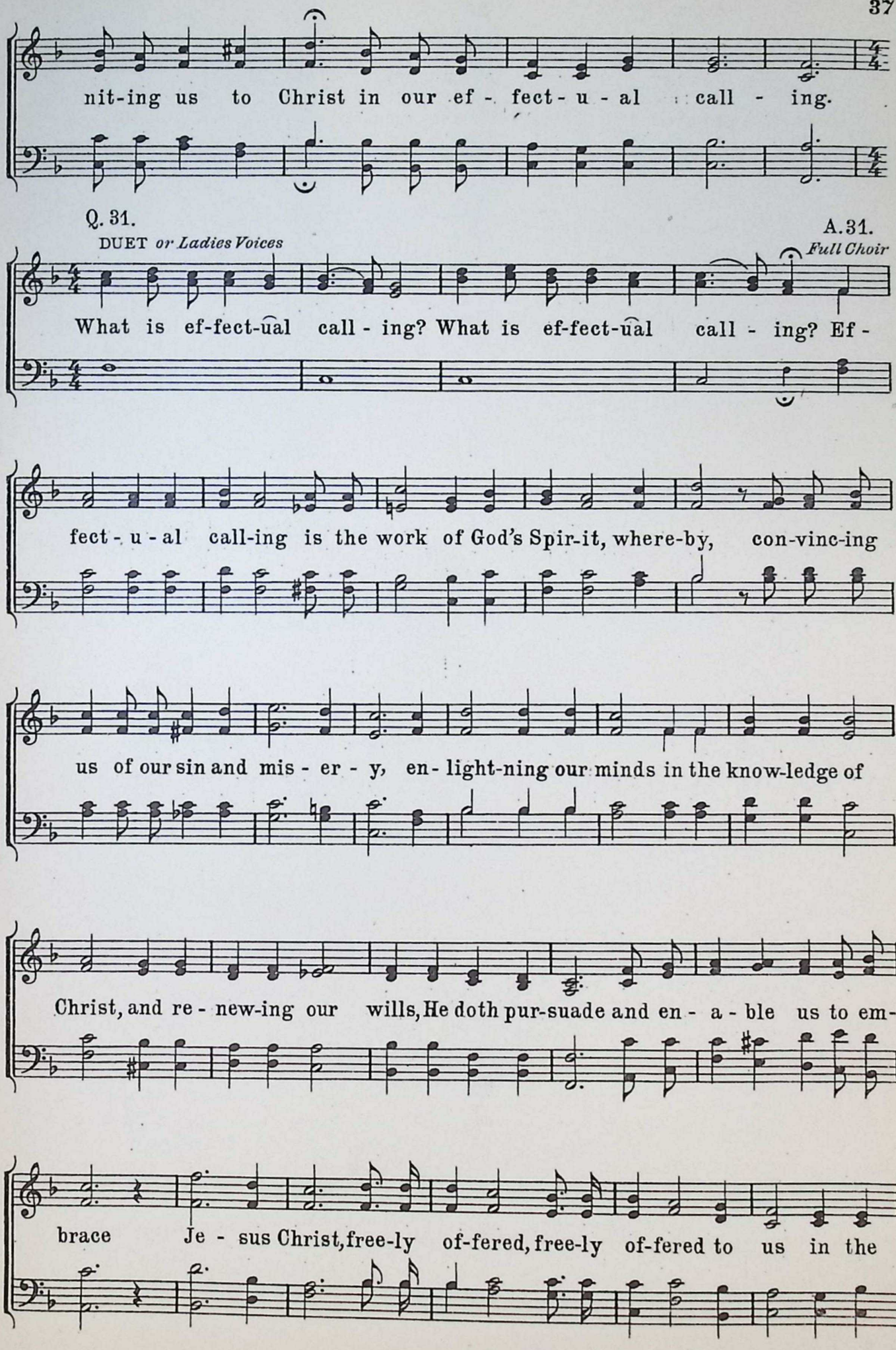
cross; in be-ing bur - ied, in be-ing bur - ied, in be-ing bur -

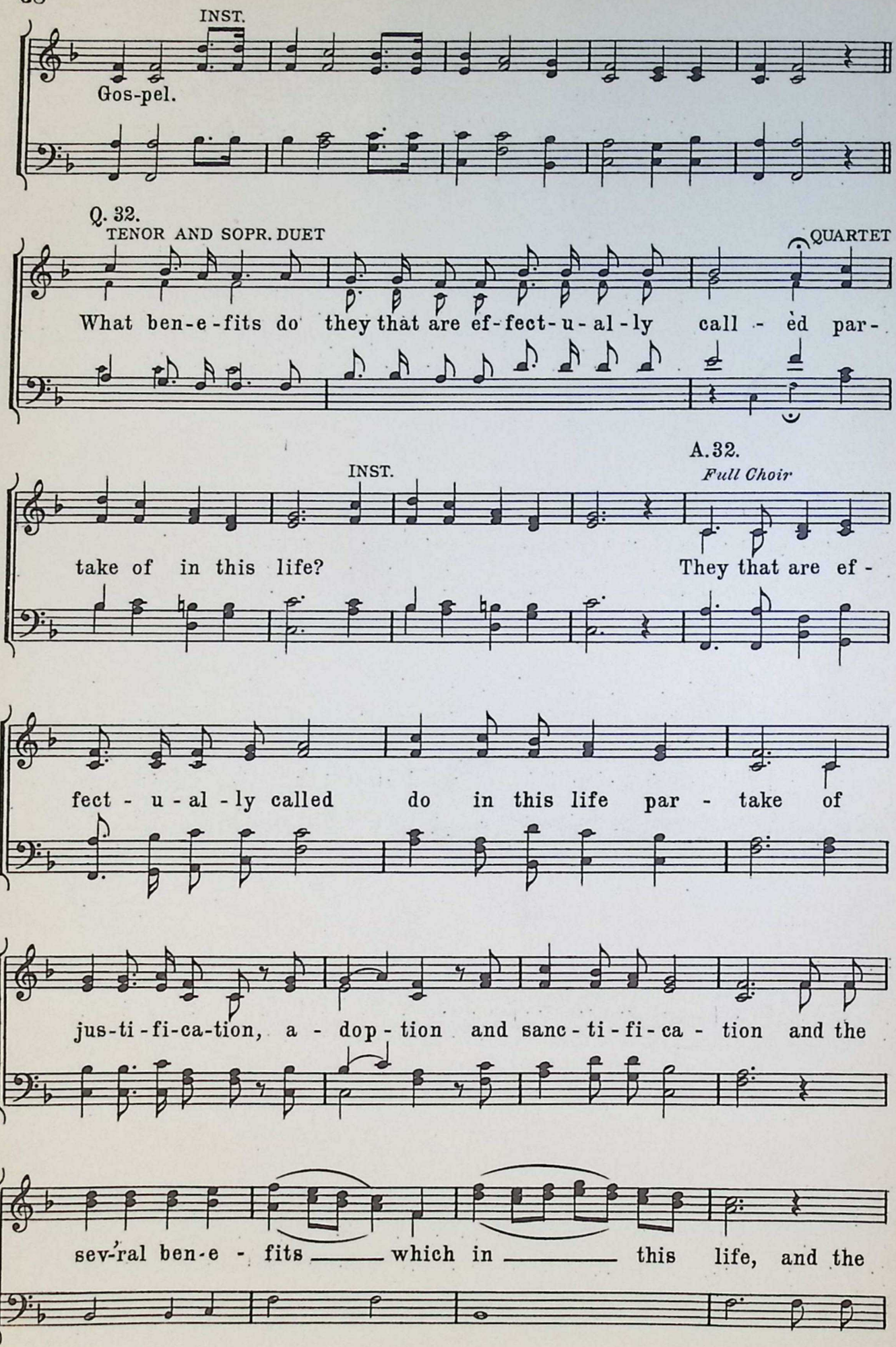

and con-
ied and con-tin-u-ing un-der the pow'r of death,
and con-tin-u-ing un-der the pow'r of
tin-u-ing un-der the pow'r of death of
of
con-tin-u-ing un-der the pow'r of
death,
death,
death, un der the pow'r of death for a time of death for a time.
INST.
Q. 28.
Full Choir
Where-in con-sist-eth Christ's ex-al-ta-tion, Christ's
A. 28.
ex-al-ta-tion? Christ's ex-al-ta-tion con-sist-eth in His

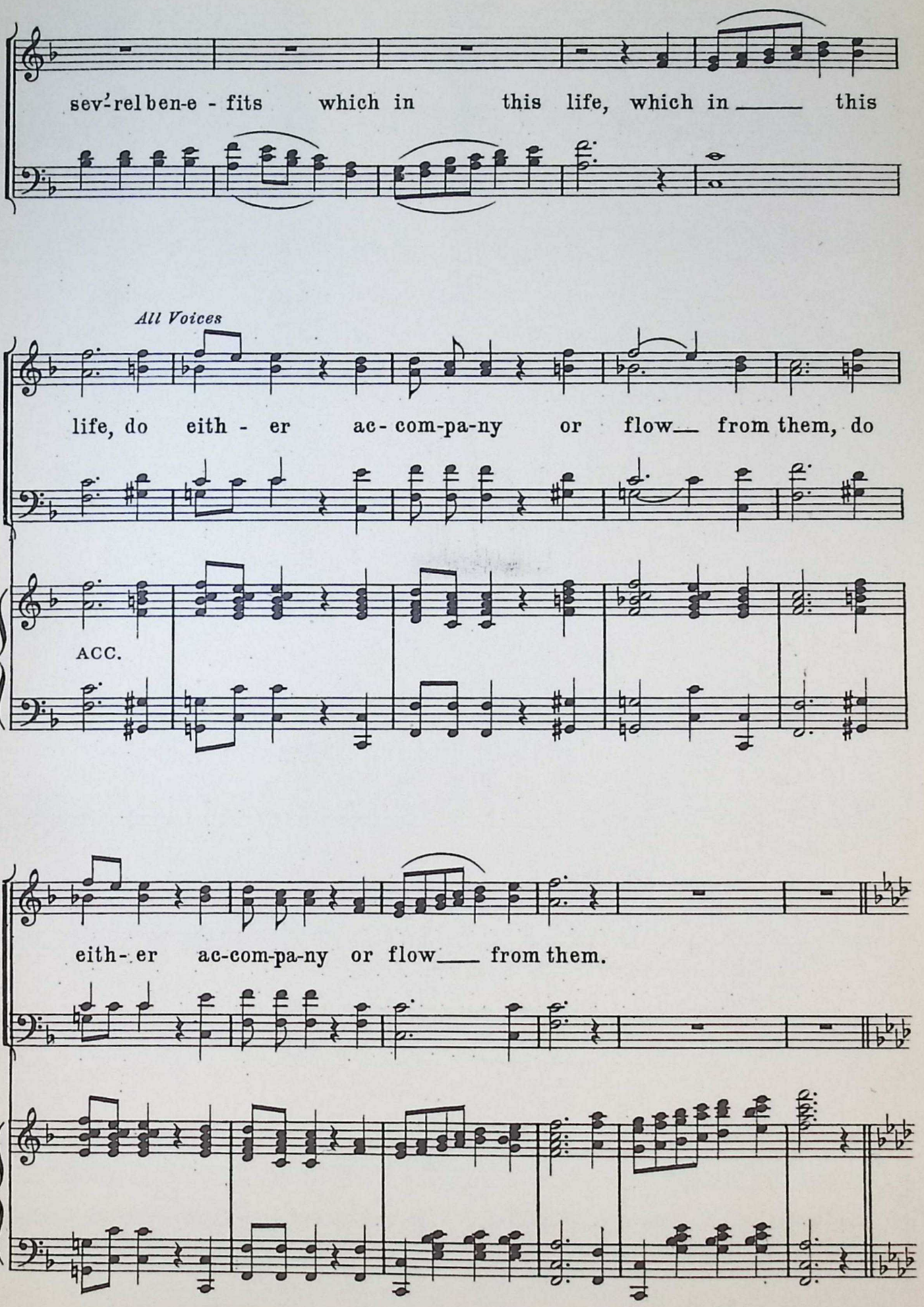

ris-ing a-gain from the dead on the third day, in as -
Ladies Voices
Full Choir
cend-ing up in-to heav-en, in sit-ting at the right hand of God the Fa-ther, in as -
cend - ing up in - to heav - en, in sit-ting at the right hand of
God, and in com-ing to judge the world at the last
INST.
day.
Q. 29.
DUET or all Ladies Voices
How are we made par - tak-ers of the re -

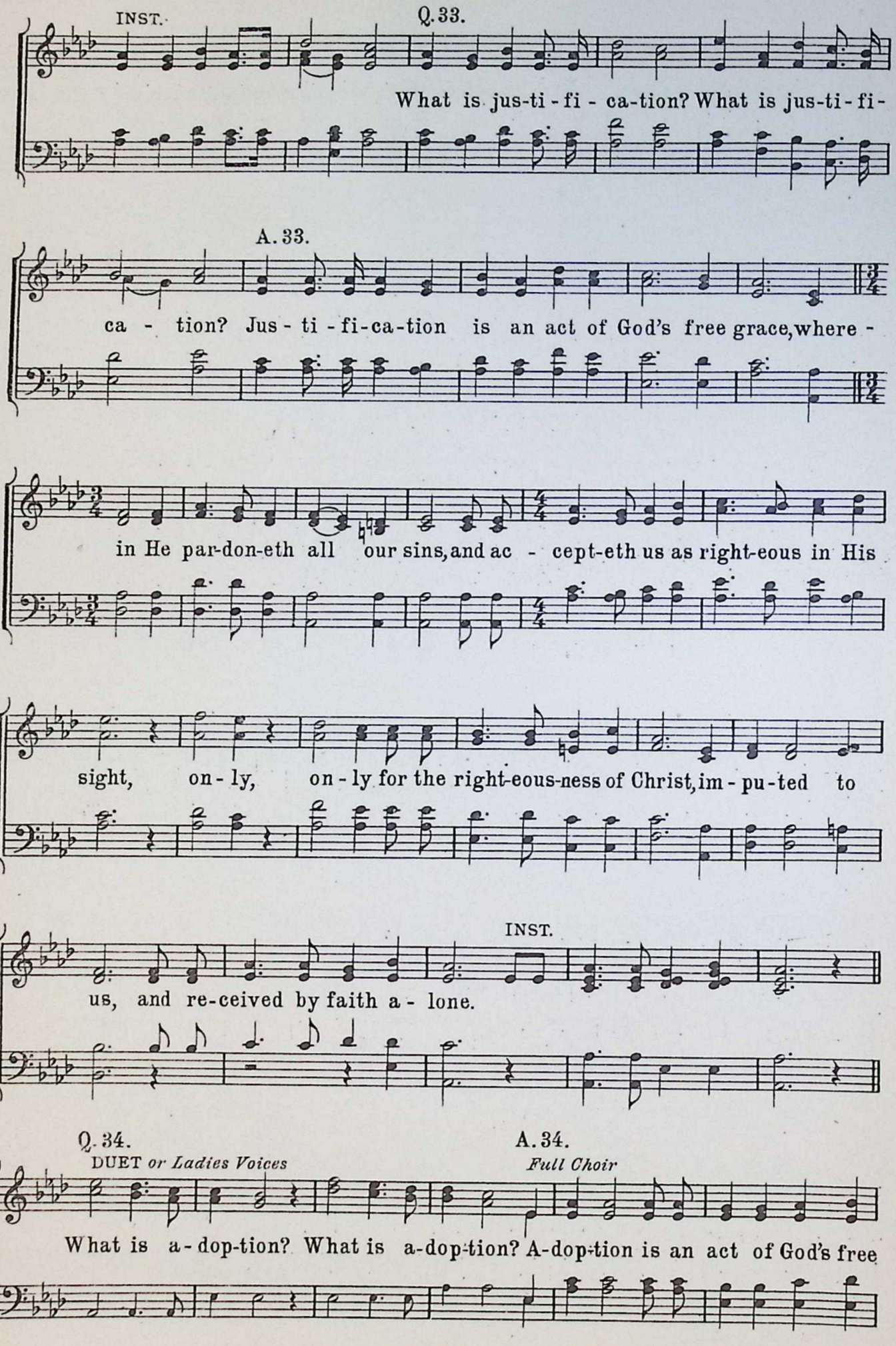
A. 29.
Full Choir

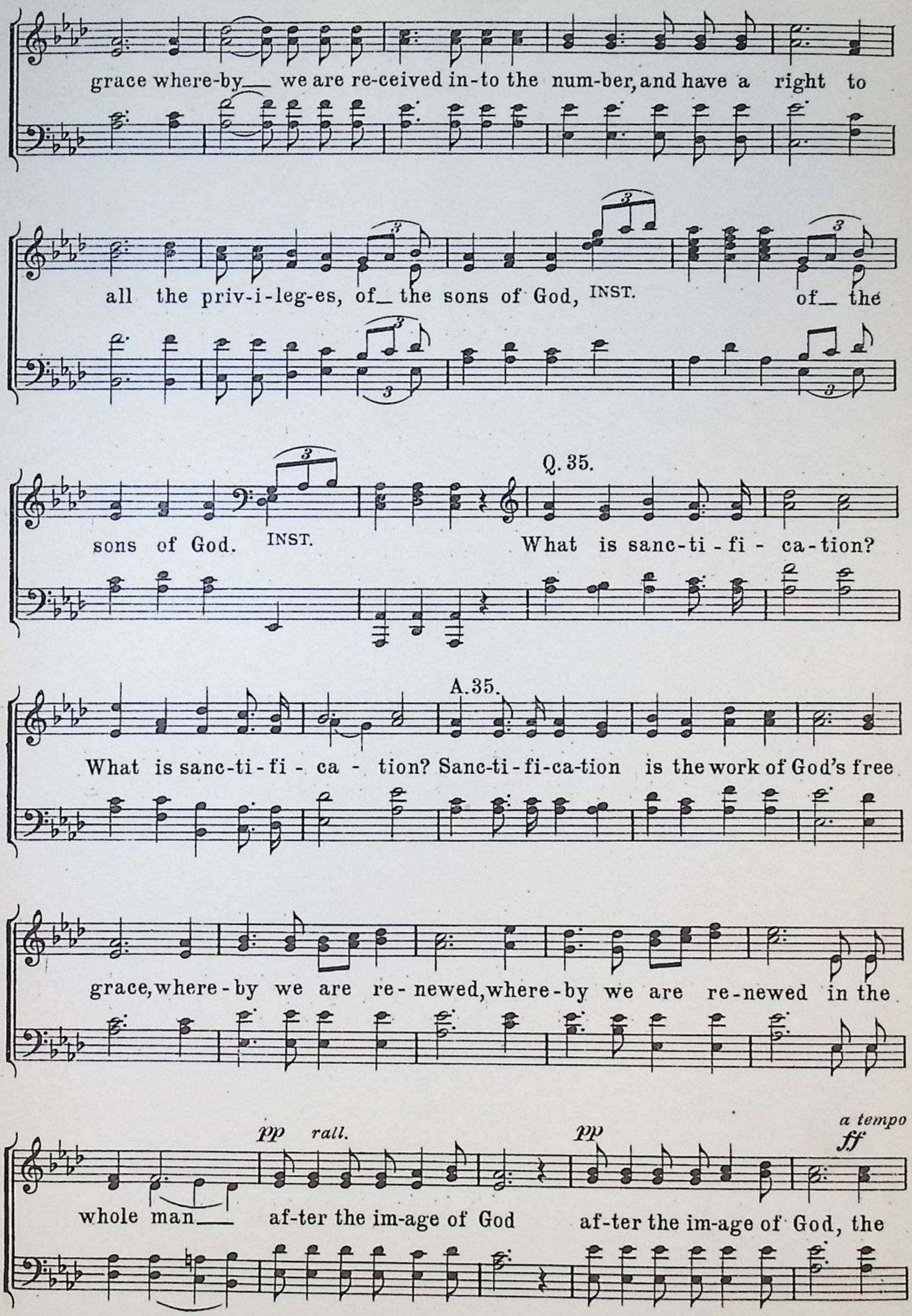


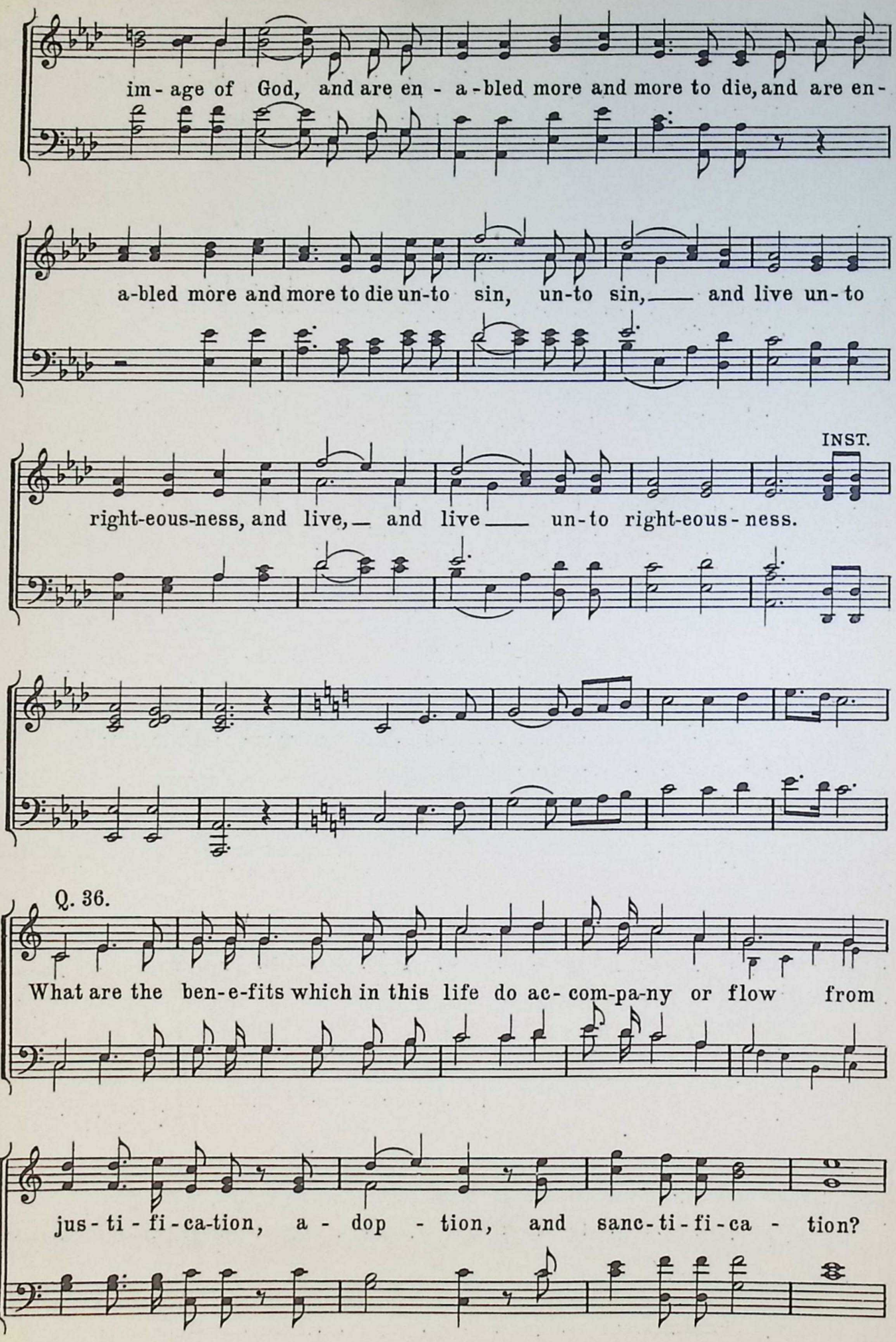

nit-ing us to Christ in our ef - fect - u - al call - ing.
Q. 31.
DUET *or Ladies Voices*
A. 31.
Full Choir
What is ef-fect-ual call - ing? What is ef-fect-ual call - ing? Ef -
fect - u - al call-ing is the work of God's Spir-it, where-by, con-vinc-ing
us of our sin and mis - er - y, en - light-ning our minds in the know-ledge of
Christ, and re - new-ing our wills, He doth pur-suade and en - a - ble us to em-
brace Je - sus Christ, free-ly of-fered, free-ly of-fered to us in the


INST.
Gos-pel.
Q. 32.
TENOR AND SOPR. DUET
QUARTET
What ben-e-fits do they that are ef-fect-u-al-ly call - èd par-
A. 32.
Full Choir
INST.
take of in this life?
They that are ef -
fect - u - al - ly called
do in this life par - take of
jus-ti-fi-ca-tion, a - dop - tion and sanc - ti - fi - ca - tion and the
sev-'ral ben-e - fits ____ which in ____ this life, and the

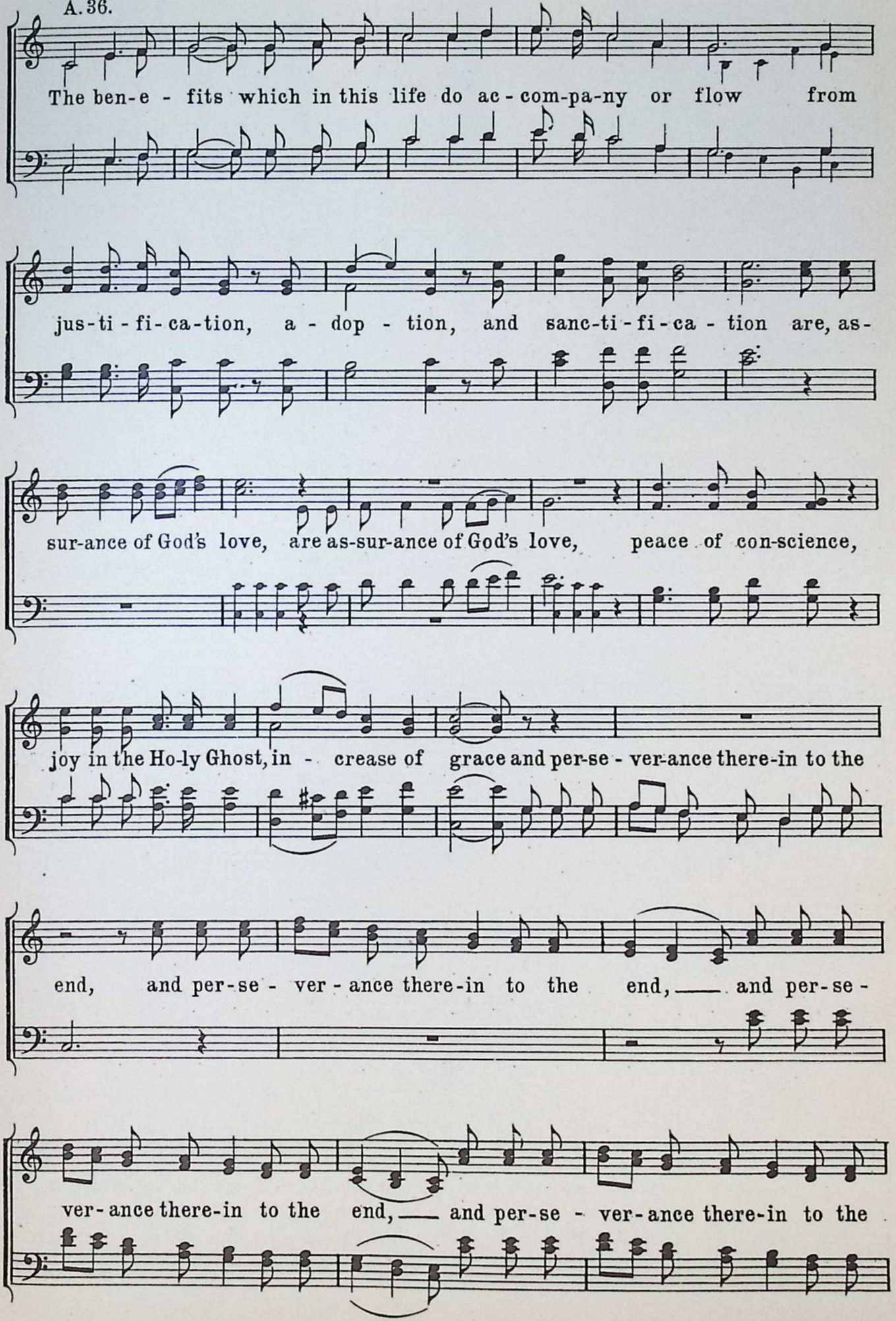

sev'-rel ben-e - fits which in this life, which in ____ this
All Voices
life, do eith - er ac- com-pa-ny or flow__ from them, do
ACC.
eith- er ac-com-pa-ny or flow___ from them.

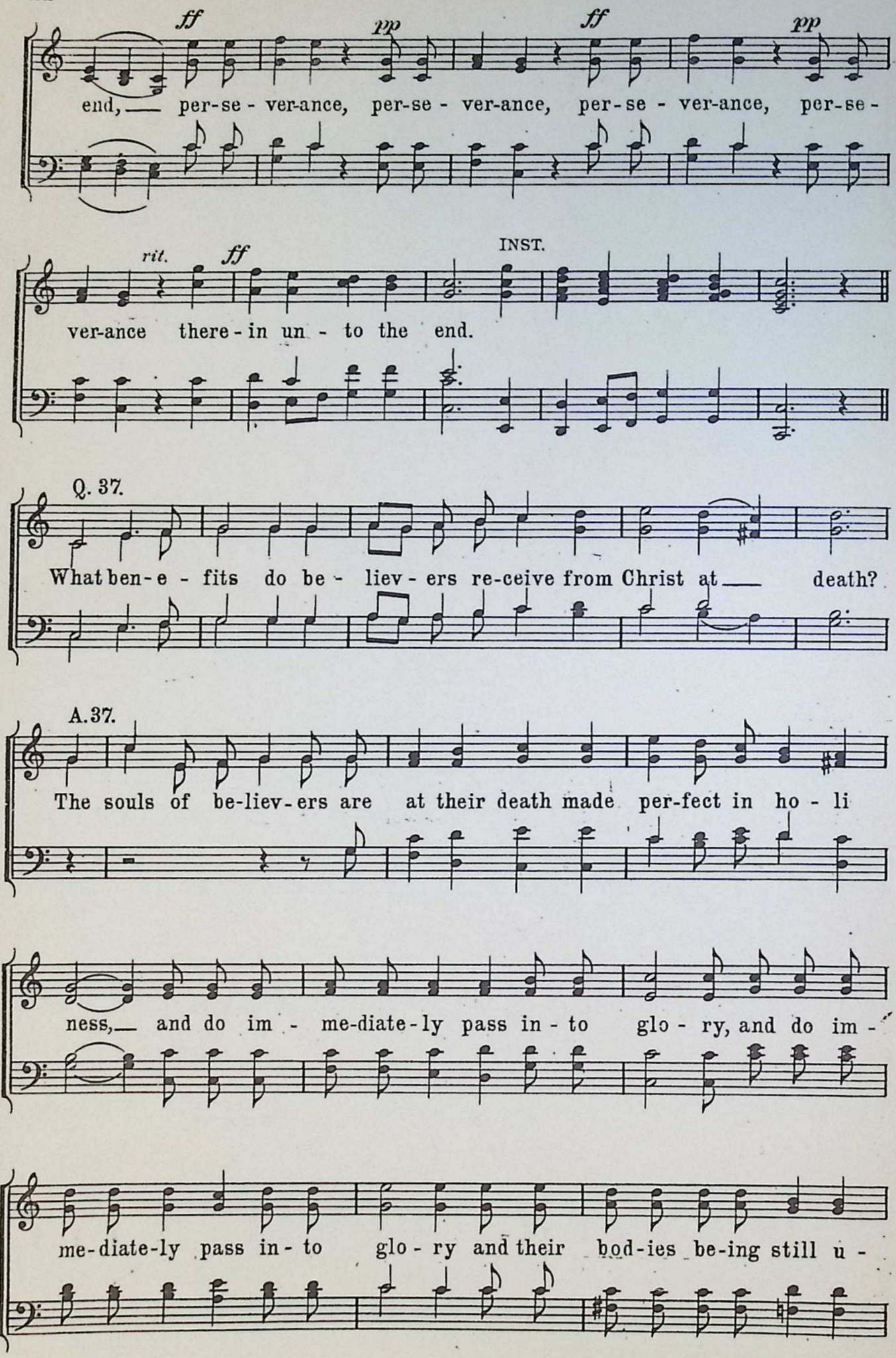

INST.
Q. 33.
What is jus-ti-fi-ca-tion? What is jus-ti-fi-
A. 33.
ca-tion? Jus-ti-fi-ca-tion is an act of God's free grace, where-
in He par-don-eth all our sins, and ac-cept-eth us as right-eous in His
sight, on-ly, on-ly for the right-eous-ness of Christ, im-pu-ted to
INST.
us, and re-ceived by faith a-lone.
Q. 34.
DUET or Ladies Voices
A. 34.
Full Choir
What is a-dop-tion? What is a-dop-tion? A-dop-tion is an act of God's free

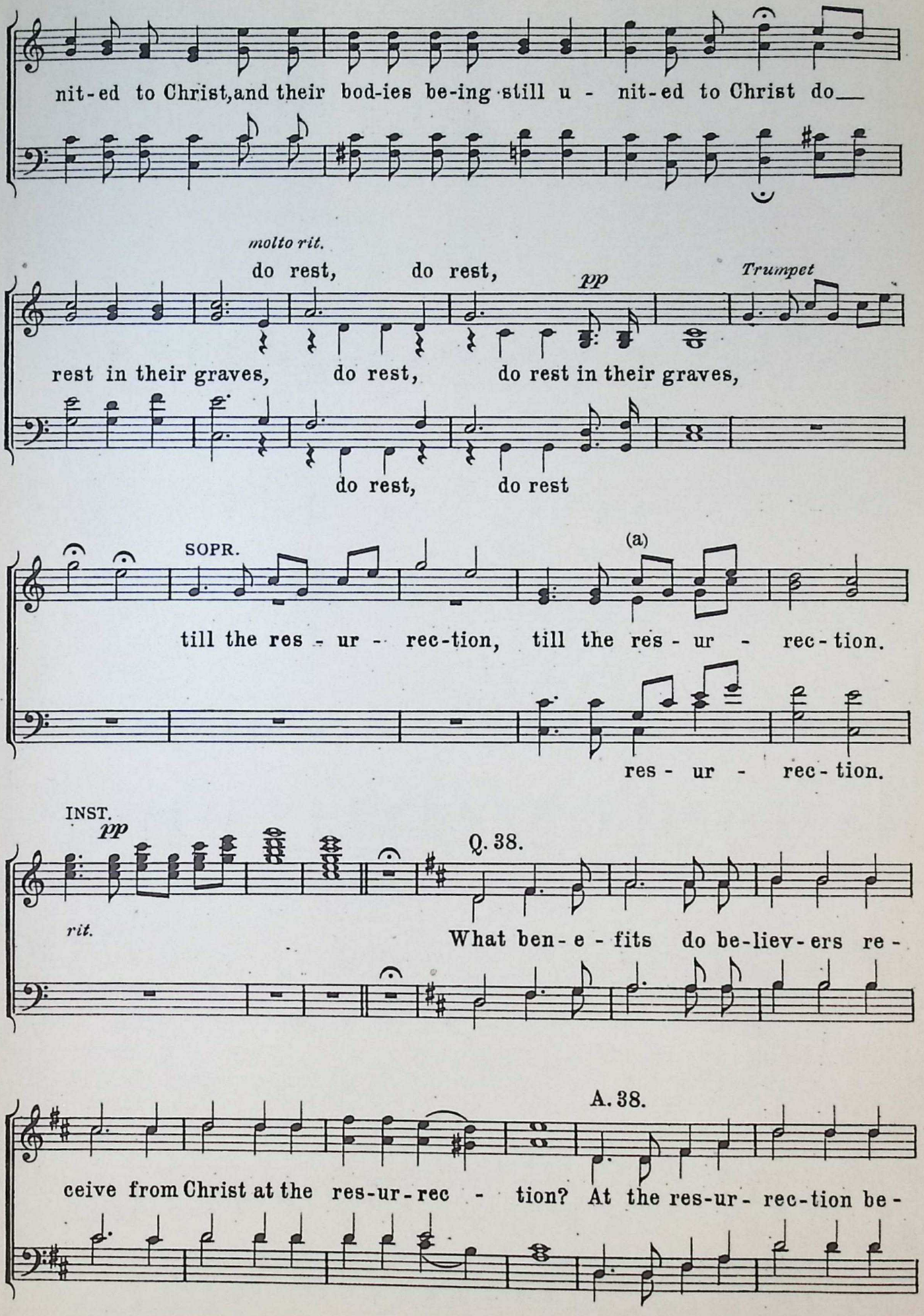

grace where-by we are re-ceived in-to the num-ber, and have a right to
all the priv-i-leg-es, of the sons of God, INST. of the
sons of God. INST.
Q. 35.
What is sanc-ti-fi-ca-tion?
A. 35.
What is sanc-ti-fi-ca-tion? Sanc-ti-fi-ca-tion is the work of God's free
grace, where-by we are re-newed, where-by we are re-newed in the
pp rall.
pp
a tempo
ff
whole man af-ter the im-age of God af-ter the im-age of God, the


im - age of God, and are en - a - bled more and more to die, and are en-
a-bled more and more to die un-to sin, un-to sin, ___ and live un- to
INST.
right-eous-ness, and live, ___ and live ___ un-to right-eous - ness.
Q. 36.
What are the ben-e-fits which in this life do ac- com-pa-ny or flow from
jus - ti - fi - ca-tion, a - dop - tion, and sanc-ti-fi-ca - tion?

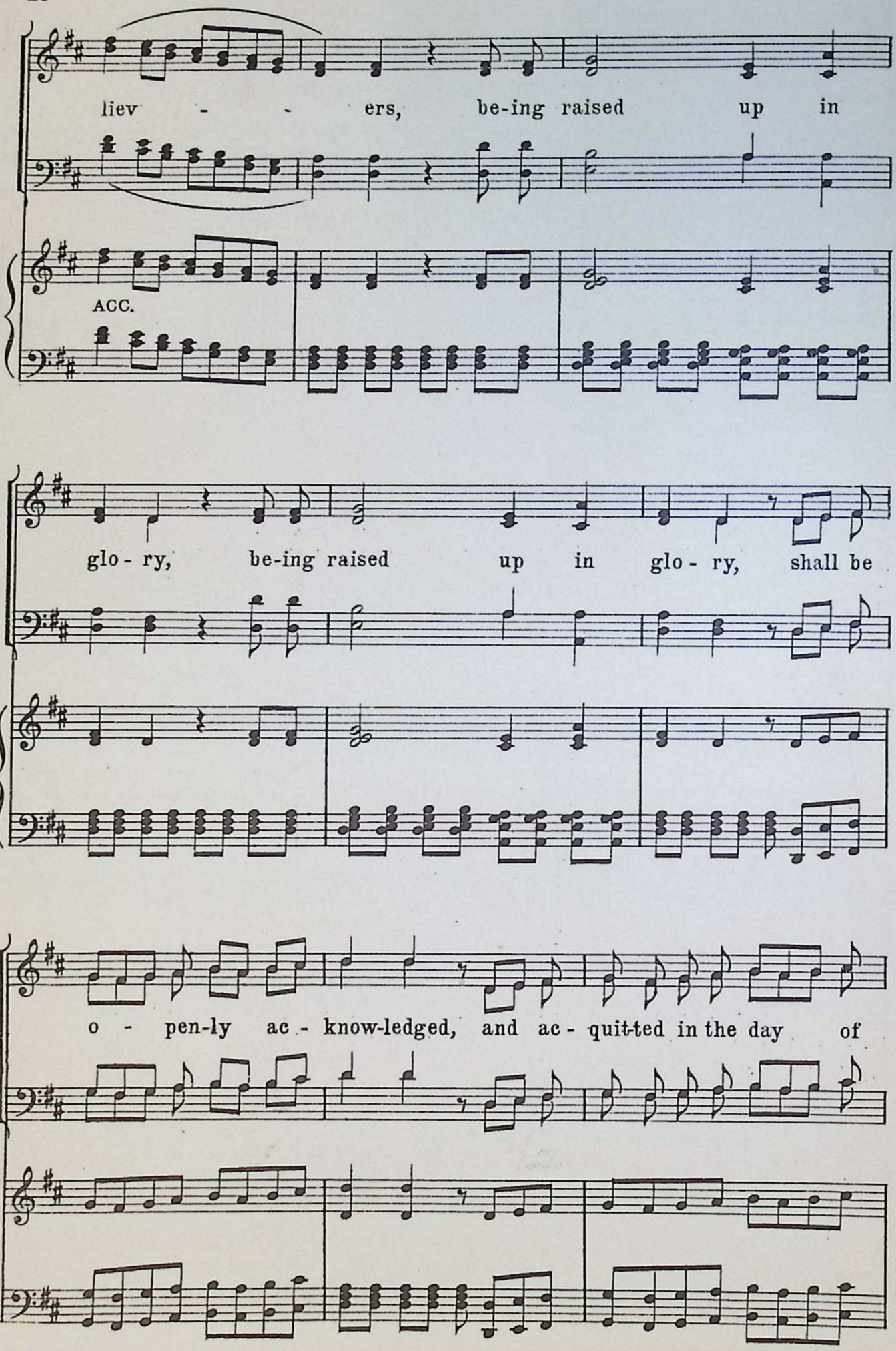
A. 36.

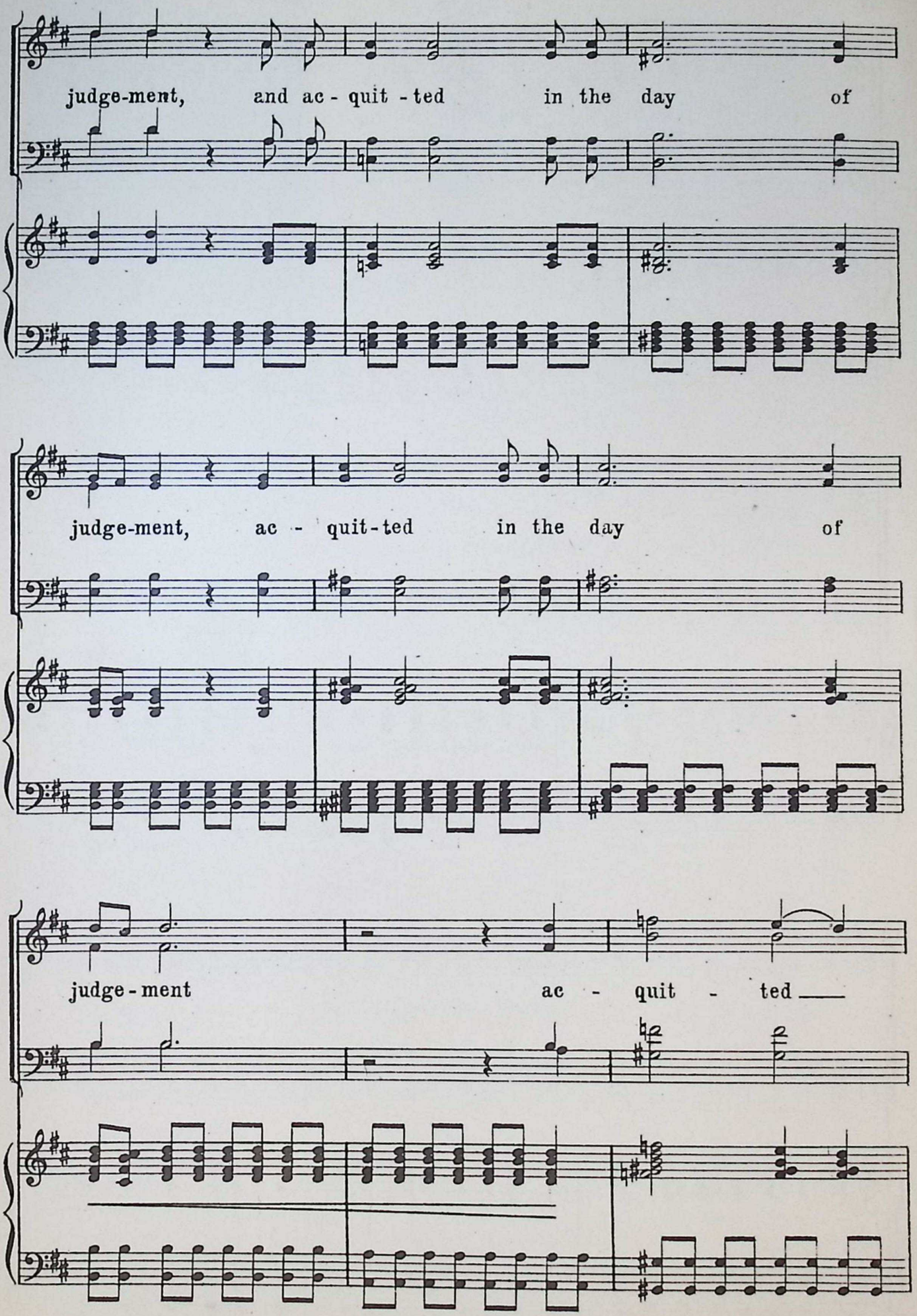

The ben-e - fits which in this life do ac - com-pa-ny or flow from
jus-ti - fi-ca-tion, a - dop - tion, and sanc-ti - fi-ca - tion are, as-
sur-ance of God's love, are as-sur-ance of God's love, peace of con-science,
joy in the Ho-ly Ghost, in - crease of grace and per-se - ver-ance there-in to the
end, and per-se - ver - ance there-in to the end, ___ and per-se -
ver-ance there-in to the end, ___ and per-se - ver-ance there-in to the

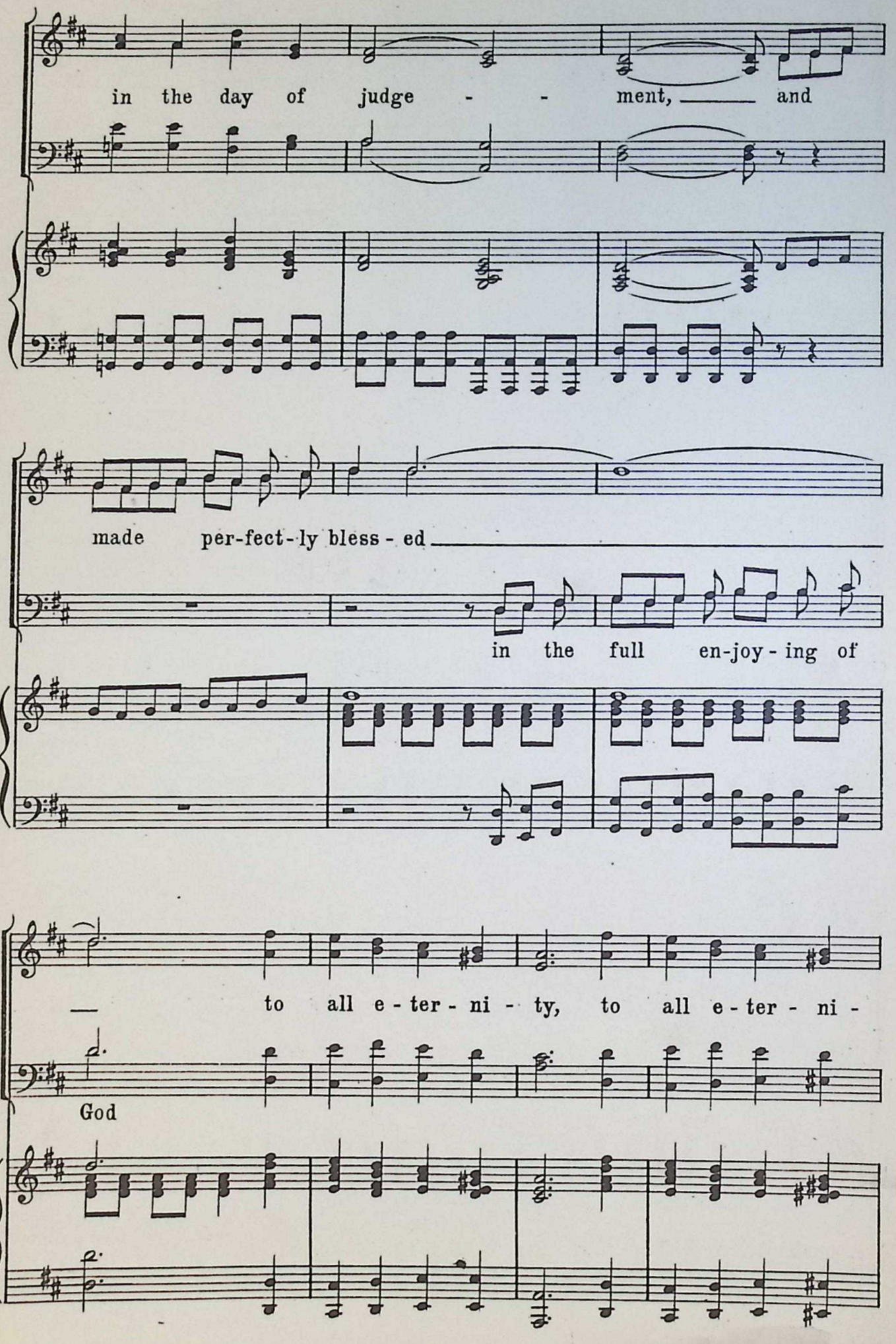

ff
pp
ff
pp
end, — per-se - ver-ance, per-se - ver-ance, per-se - ver-ance, per-se -
rit.
ff
INST.
ver-ance there-in un - to the end.
Q. 37.
What ben-e - fits do be - liev - ers re-ceive from Christ at — death?
A. 37.
The souls of be-liev-ers are at their death made per-fect in ho - li
ness, — and do im - me-diate-ly pass in - to glo - ry, and do im -
me-diate-ly pass in - to glo - ry and their bod-ies be-ing still u -



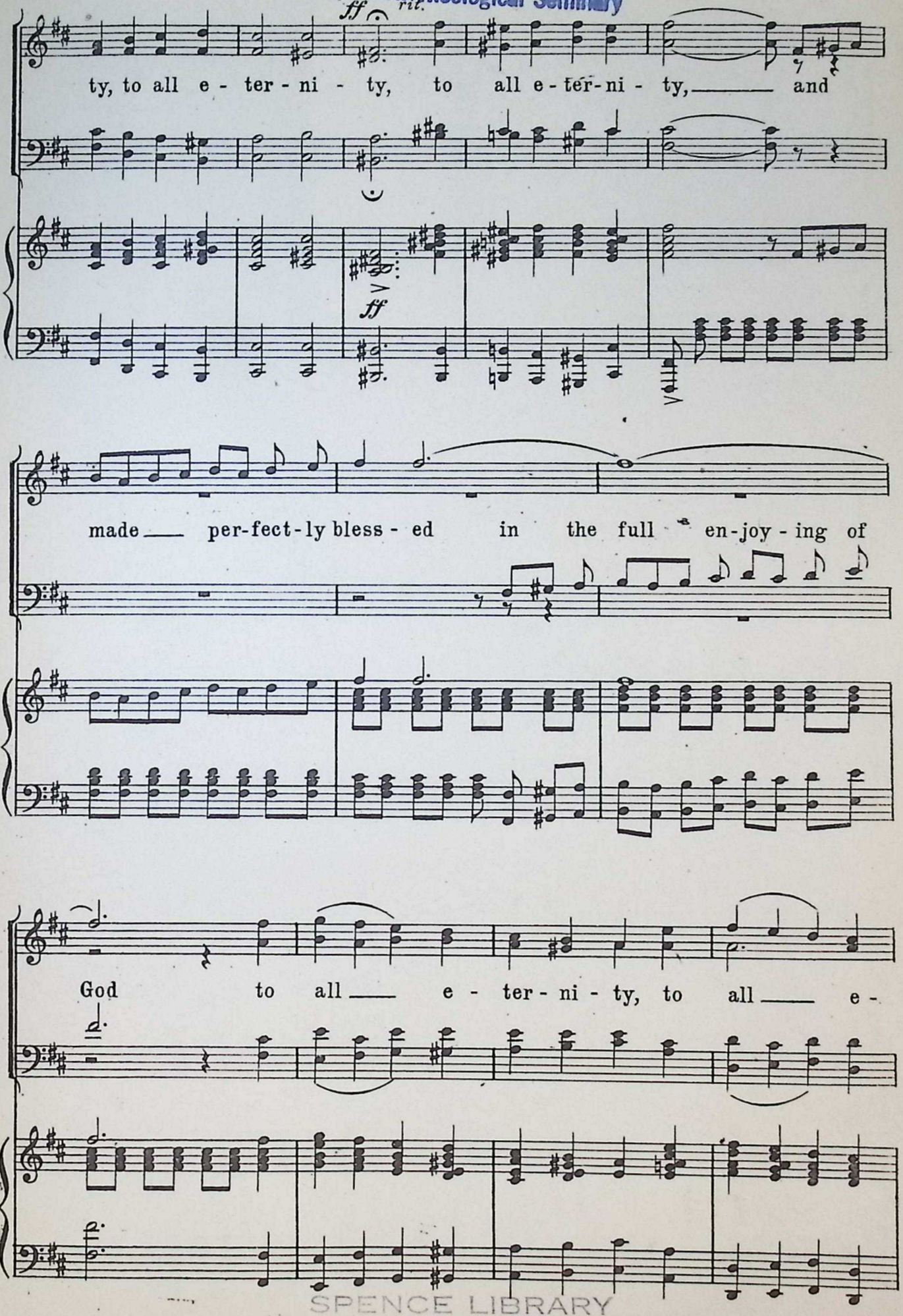
(a) Tenors lead out on word "resurrection."


liev - - ers, be-ing raised up in
ACC.
glo - ry, be-ing raised up in glo - ry, shall be
o - pen-ly ac - know-ledged, and ac - quit-ted in the day of


judge-ment, and ac - quit - ted in the day of
judge-ment, ac - quit - ted in the day of
judge - ment ac - quit - ted ___


in the day of judge - - ment, and
made per-fect-ly bless-ed
in the full en-joy-ing of
to all e-ter-ni-ty, to all e-ter-ni-
God

The Library, Union Theological Seminary



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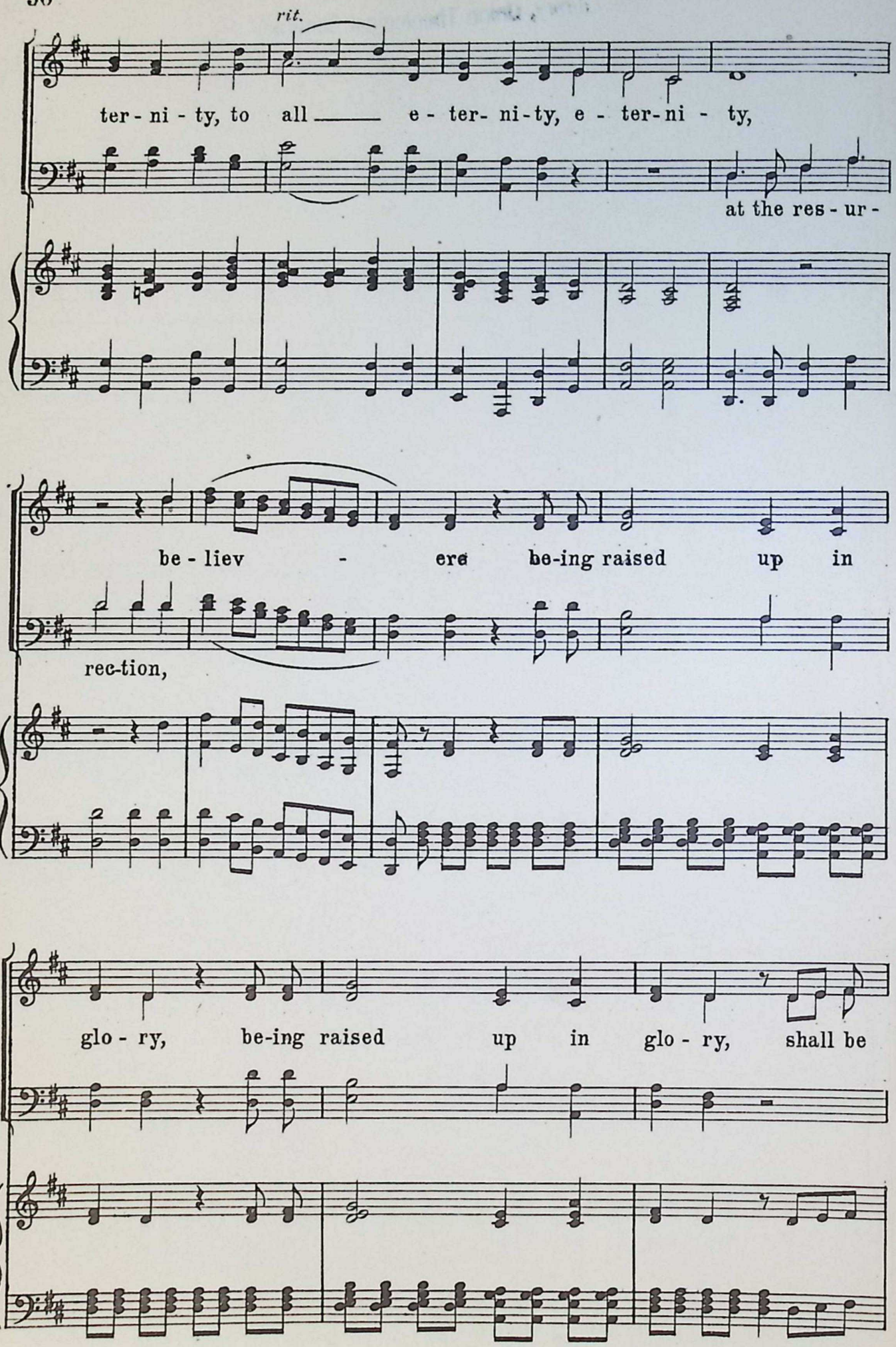
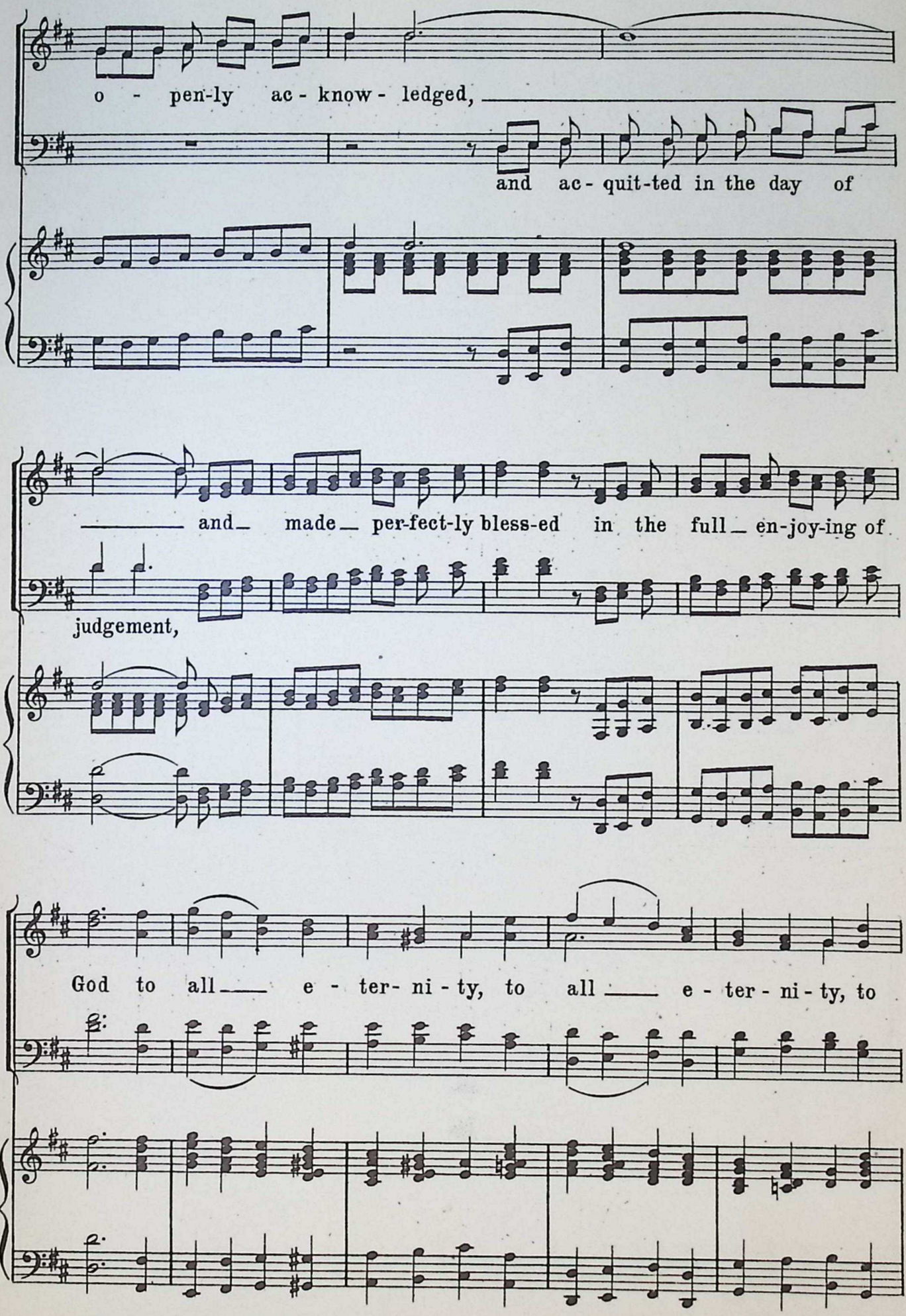
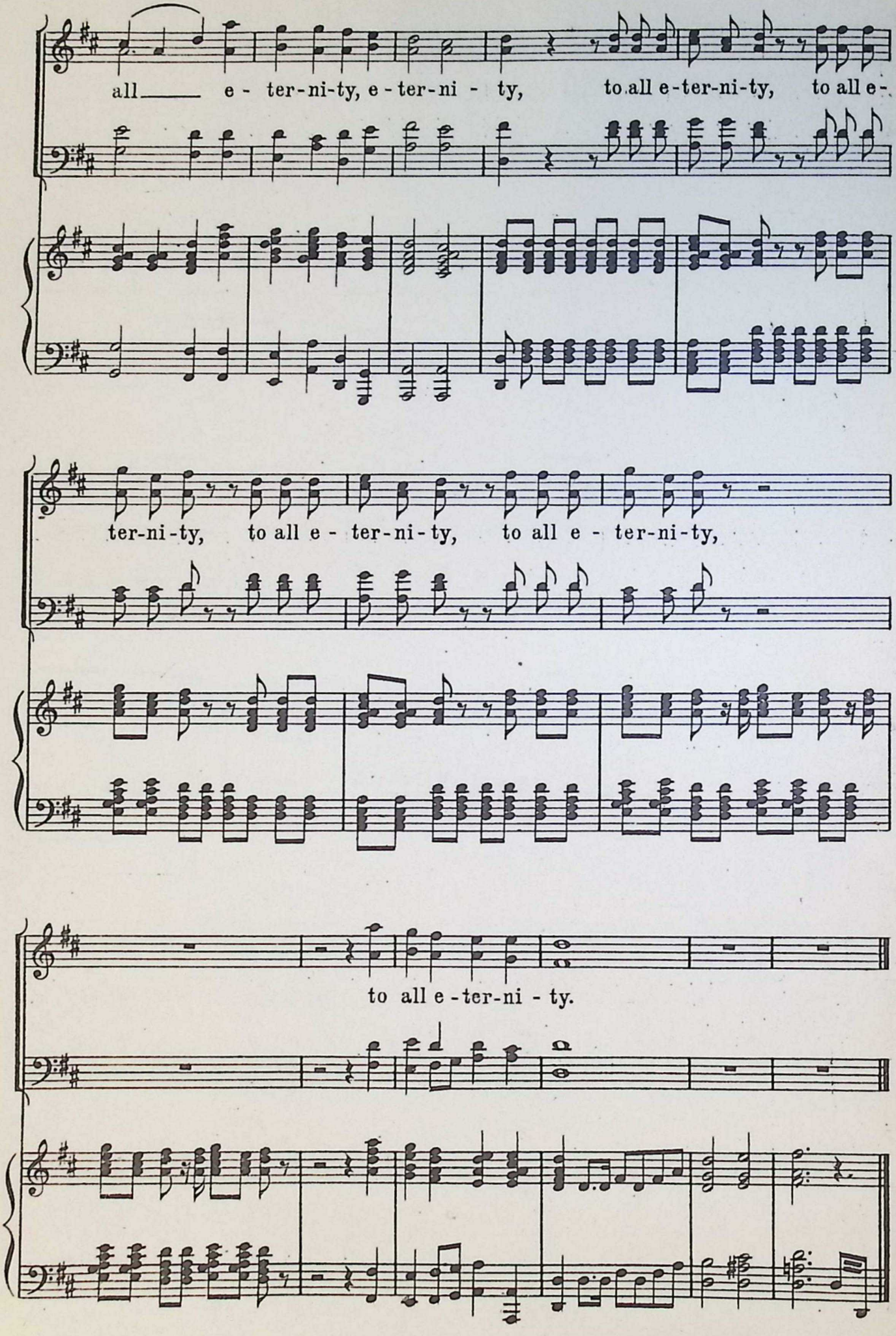

rit.
ter - ni - ty, to all e - ter- ni-ty, e - ter-ni - ty,
at the res - ur -
be - liev - ere be-ing raised up in
rec-tion,
glo - ry, be-ing raised up in glo - ry, shall be


o - pen-ly ac - know - ledged,
and ac - quit-ted in the day of
and made per-fect-ly bless-ed in the full en-joy-ing of
judgement,
God to all e - ter- ni - ty, to all e - ter - ni - ty, to


all e - ter-ni-ty, e - ter-ni - ty, to all e-ter-ni-ty, to all e-
ter-ni-ty, to all e - ter-ni-ty, to all e - ter-ni-ty,
to all e-ter-ni - ty.